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A GUIDE
TO THE STUDY OF
CHURCH HISTORY



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1908
BAPTIST WORLD PUBLISHING CO.
Louisville, Ky., U. S. A.

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PREFACE.

As the title indicates, this volume is intended to be a guide to students. It is not designed to take the place of larger works or render lecturing unnecessary, but to be a guide to the best known manuals and a basis for lecturing. The effort has been made to present the essentials of church history in a form so compact as to appeal to the eye and be easily remembered, and at the same time to direct the student to wider reading on the various subjects. For this purpose, four of the best known manuals, representing different confessional view-points, those of Newman (Baptist), Hurst (Methodist), Kurtz (Lutheran) and Alzog (Catholic), have been selected for constant reference, with occasional references to Schaff, Möeller and other works. No attempt has been made to refer to a wide range of works. The student who is passing through the vast field of Church History for the first time can find enough to do with the references given. As he advances he can easily enlarge his bibliography. In order to secure brevity there have been frequent abbreviations of words and condensations of sentences, but it is believed that no obscurity has resulted. The needs of students in theological seminaries have been steadily in mind, but it is hoped that others may find the work of value.

W. J. M.

ABBREVIATIONS.

A.—Alzog's Universal Church History.

A. N. F.—Ante-Nicene Fathers.

C. C.—Schaff's Creeds of Christendom.

Henderson.—Henderson Historical Documents of the
Middle Ages.

H.—Hurst's History of the Christian Church.

K.—Kurtz's Church History.

M.—Moeller's Church History.

N.—Newman's Manual of Church History.

S.—Schaff's Church History.

Underhill.—Underhill's Baptist Confessions of Faith.



A GUIDE TO THE STUDY OF CHURCH HISTORY.

INTRODUCTION.

Historic Christianity is the resultant of the gospel acting on the world of men. Both the gospel and the world into which it came must be studied as a preliminary to church history.

I. THE GOSPEL.

The gospel consisted (1) of the teachings and doings—earthly life—of Jesus; (2) Jesus himself, including His death, resurrection and ascension; (3) interpretations of Jesus; (a) by apostles who knew Him; (b) by Paul and others.

II. THE WORLD INTO WHICH THE GOSPEL FIRST CAME.

References: N. i. 20-64; H. i. 61-86; K. Secs. 6-11; A. i. 62-135; S. i. 55-89.

Christianity was born in the Roman Empire, and scarcely passed beyond its boundaries for five hundred years.

1. EMPIRE'S LOCATION AND BOUNDARIES; surrounding the Mediterranean Sea. Rest of the world little known and without influence on the West. Population c. 100,000,000.

2. ITS GOVERNMENT. By Romans. (1) Central—by Emperor and Senate; (2) Provincial—by appointed

the
Empire
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governors; (3) Municipal. It was firm and orderly, with much local freedom; brought all races under law, preserved order, prevented petty internicine strifes, suppressed robbery, built good roads, kept open communications by sea and land between all parts of the Empire. All offices below the Senate were appointive, its judges, in the main, just, its law faithfully administered.

3. ITS RACES AND THEIR DISTRIBUTION. Many peoples intermingled and greatly mixed. (1) Latins—in Italy, North Africa, Spain and Gaul, which were largely Latinized. (Compare their languages.) The military and governing classes everywhere were Romans; Latin the official language. (2) Greeks—In Greece and its islands, Asia Minor, Syria, N. and E. Palestine, Egypt, the coasts of Italy, Sicily, Rome, S. E. Gaul, and elsewhere. (3) Jews—(a) Palestine; (b) the Dispersion, mostly commercial people in the cities of Egypt, Cyprus, Asia Minor, Greece, Macedonia, in Rome, Spain, Syria, Mesopotamia, Persia and further East. (4) Other Semites—(a) Syrians in Syria and Mesopotamia; (b) Arabs in Arabia; (c) Phœnicians in Phœnicia and North Africa; (5) other native populations—(a) Celts in Gaul, British Islands and Galatia; (b) Copts in Egypt; (c) Berbers in North Africa; (d) various native peoples in Asia Minor and Southeast Europe. Surrounding the Empire were the Germans on the north, still barbarous; on the east the Persians, Parthians, Scythians; on the south various desert tribes in Asia and Africa.

4. SOCIAL AND ECONOMIC CONDITIONS. (1) Many slaves, without legal rights, and often cruelly treated; (2) woman was debased, with few rights, often im-

moral; children were poorly educated and little regarded; (3) there were extremes of wealth and poverty (200,000 mendicants in Rome alone).

5. CULTURE. The masses everywhere ignorant; no system of public schools; education left largely to slaves; books few and costly; education was literary, rhetorical, artificial. Sources of culture were various: (1) That of ancient Egypt, Babylonia and Assyria had largely perished. Only the ruins of their architecture and sculpture remain. (2) The native populations had never possessed much culture. (3) The culture of Persia had affected the Empire little, that of India and of China perhaps not at all. (4) The golden age of Greece was past, but the language had been widely diffused by commerce, colonization and war (Alexander), and was the chief vehicle of culture for the world. The elements of Greek culture were: (a) A beautiful, flexible and expressive language, widely distributed. (b) An extensive literature, which still serves as models in dramatic, lyric and epic poetry, in oratory and in history. (c) Art, which still exerts influence on sculpture and architecture (Doric, Ionic and Corinthian). (d) Philosophy, which has deeply affected theology and philosophy to the present time. Socrates (469-399), Plato (427-347), Aristotle (384-322); Stoic School founded by Zeno (340-260); Epicurean School founded by Epicurus (342-270). (5) Romans, contributed law, stable government, internal order, good roads, open seas. Their literature and philosophy were dependent upon Greek models, but Latin ultimately became the language of theology and learning for the Western world, and held that position till recently. (6) Jews can not be said to have contributed anything

of importance to culture. Their contribution was in the realm of religion and morals.

6. RELIGION. All religions were national; i. e., not personal or universal. All, except Judaism, polytheistic, with male and female divinities; only in Judaism was there union of morals and religion, the gods being immoral. All had sacrifices, priesthood, temples, more or less ritual, but little or no religious instruction. Roman conquests and commercial intercourse had largely broken down religious prejudices by bringing all religions into contact with one another. (1) Greek religion. The gods were personifications of the powers of nature resting on a semi-panteistic basis; æsthetic, intellectual, but morally feeble. (2) Roman religion. The gods were personifications of the functions of society, the reproduction of a Roman household. State ceremonies, emperor worship. (3) Jewish religion. (a) One true and living God, absolutely holy, the creator of all things; monotheism. (b) High moral precepts with religious sanction. (c) Hope of a Messiah; golden age in the future; one temple, a priesthood, ritual; synagogues for non-sacrificial worship and instruction. Jewish parties in Palestine were Pharisees, Sadducees, Essenes, Samaritans. (4) Syrian, Egyptian, and other religions were widely distributed, often grossly immoral, rarely elevating. Worship of Cybele, Isis, Mithra, etc., spread over the Empire. The last century B. C. was an age of skepticism, but through efforts of Augustus and others, faith in the fundamentals of religion was reviving during the first Christian century.

7. MORALS. Political life was debased. Provincial governors usually became rich by graft and oppression.

The emperor, often made by the army and controlled by favorites, slaves or concubines, was supreme; the Senate and other subordinate officials subservient, venal, cringing. Amusements—gladiatorial shows, races, the theatre—were idolatrous and morally degrading. Little or nothing elevating. The army was efficient, but cruel. War almost constant. Slavery was extensive and corrupting. Literature was often debased; morals had little religious sanction. There was boundless sexual immorality, unnatural vices, low regard for children; abortion frequent, exposure and murder of children allowed; theft, graft, oppression, gambling and drunkenness were common.

BOOK I

APOSTOLIC ERA, 1-100 A. D. PLANTING CHRISTIANITY IN THE ROMAN EMPIRE.

References: N. i. 67-143; H. i. 87-159; K. Secs. 12-18; A. i. 136-235.

I. EXTERNAL HISTORY.

1. **POLITICAL HISTORY.** The Empire engaged in repressing internal disorders and establishing its borders. Acquisition of England, A. D. 44. Character of the emperors bad. Jewish rebellion, destruction of Jerusalem A. D. 70 (Josephus, Jewish Wars).

2. **PLANTING AND SPREAD OF CHRISTIANITY.** K. Secs. 13-16, A. i. 138-94. (1) Extent: (a) Work of Jesus and His disciples confined to Palestine north of Jerusalem, fairly successful among masses, but rejected by upper classes. (b) To Death of Stephen. Pentecost. (c) After death of Stephen—among Jews of Palestine, Samaritans, the Dispersion, Gentiles (Antioch); work of Peter, the rest of the twelve; of Paul; of nameless missionaries. (2) Missionary methods. Travel, preaching, miracles, letters. (3) Message: (a) to Jews, (b) to Gentiles. (4) Means of support. (5) Success; number, size, location and character of the churches; nationality, social and intellectual standing and economic condition of the Christians. (6) Opposition and persecution; motives, methods, extent. (a) By Jews, Sadducees, Pharisees, the Dispersion; (b) by Gentiles; mobs, provincial governments, imperial government; by Nero (64), by Domitian (96), both at Rome only.

II. THE CHURCH.

Three meanings of the word *church*. (1) All Christians; (2) all Christians in a city or other geographical unit; (3) Christians worshiping in one place. No general organization as association, convention, national or denominational church. A measure of unity and uniformity was preserved by correspondence and by traveling missionaries (Paul).

1. ITS MEMBERS. Baptized believers, walking orderly.

2. OFFICERS. Bishops (elders) and deacons, both in plural. Qualifications, selection, ordination and duties of each.

Other officers of Christianity at large regarded as divinely appointed, not bound to one church, are apostles, prophets, teachers and evangelists. Duties of each.

3. POLITY. Democratic self government under the oversight of the apostles.

4. ORDINANCES. (1) Baptism—immersion (possibly trine) of a believer in water, in the name of the trinity, by a baptized believer, as the sign of a renewed life, as soon after conversion as convenient. (2) Lord's table—eating of bread and drinking of wine by baptized believers as a memorial of Christ's suffering, probably every Lord's day; probably connected with a feast.

III. DOCTRINES.

Sources of doctrine were the Old Testament (for Gentile Christians the Septuagint, containing the Apocrypha), for a century and more the only Chris-

tian Bible. Traditions of Jesus and interpretations of Jesus by Paul and others. No systematic theology in this period. Doctrine is practical; (1) unity, holiness, justice, love and mercy of God. Sinfulness and lost condition of man; (3) redemption of sinners by Jesus Christ, son of man and Son of God; the facts of His life, death, burial, resurrection and ascension. (4) Salvation by faith in Him. (5) Speedy return of Christ; final resurrection of all; eternal life and eternal punishment.

Great controversy between Jewish and Gentile Christians over the relation of the Jewish law to salvation; many of the former claimed that circumcision and the observance of the law were necessary, while the latter, under leadership of Paul, asserted that salvation was by faith, apart from the law, claiming freedom from ceremonial law for Gentile Christians. By the great conference at Jerusalem, A. D. 51 (Acts 15), a settlement was reached fairly satisfactory to both parties.

1. Things required were abstention from (a) blood, (b) things strangled, (c) things sacrificed to idols, (d) fornication.
2. Things not required: (a) Observance of Jewish sacred seasons (passover, Pentecost, new moon, Sabbath, etc.), (b) offering of sacrifices, (c) priesthood, (d) temple worship, support, etc., (e) distinction in foods, (f) circumcision.

This settlement was the formal and general recognition of the fact that Christianity had broken through the walls of Judaism. It was a temporary compromise, some of whose requirements Paul did not observe, nor have they been regarded as binding by the church since.

Some of the errors within the Christian fold were: denial of the divinity of Christ, of His humanity, of

the resurrection; the worship of angels and various philosophical speculations detracting from the exaltation of Christ. Jesus was regarded as the Christ, servant of God, the pre-existent maker of all things; He in whom all things consist, the Savior, the Redeemer and Judge of mankind, the slain but eternally reigning Lamb, distinct from God, but finally, in John's Gospel, identified with God.

IV. WORSHIP.

1. PLACE. Temple, synagogue, private houses, school buildings. No distinctive church buildings in this period.

2. TIME. Sabbath, first day (Lord's day), or both. Often at night. Sacred seasons, probably; passover (later called Easter), and Pentecost, both with Christian (not Jewish) meaning.

3. ELEMENTS. Informal, democratic, not liturgical. (a) Singing, Psalms from the Old Testament, but also hymns and spiritual songs of their own composition, sung by individuals. No instrument. (b) Reading from Old Testament; incidents and teachings from the life and work of Jesus. (c) Exhortation, admonition, instruction, prophesying, speaking with tongues, etc. (d) Extempore prayers in which women sometimes led. (e) Celebration of the Lord's supper.

V. CHRISTIAN LIFE.

(*Dobschutz*, "Christian Life in Primitive Church.")

1. MORALS often low (I. Cor. and Rev.). Gentile converts ignorant of the elements of morals. Exclusion from church fellowship and all social intercourse was the penalty for moral lapses.

2. SLAVERY, modified but not forbidden. No word of emancipation. Slaves and masters in same church.

3. WOMEN take prominent part in Christian work and worship. Not given official position or allowed to teach. Deaconesses.

4. PROPERTY held by Christians. Voluntary communism at Jerusalem for brief period, not elsewhere; no involuntary communism.

5. CHARITIES extensive (collection for poor at Jerusalem). Care of widows, orphans, poor, travelers persecuted, etc. Support of the ministry.

6. CHRISTIANS withdrew largely from *heathen society*, theatres, temples, festivals, etc.

7. CIVIL GOVERNMENT was obeyed and respected as ordained of God.

VI. CHRISTIAN LITERATURE.

Written in Greek, with the possible exception of Matthew, largely, if not wholly, by Christians of Jewish origin. Some of the literature of this period has been lost. All that has been preserved is found in N. T.; not marked by great literary finish. Four kinds: (1) Brief fragmentary accounts of the life and teachings of Jesus, Gospels. (2) Letters to individuals, churches, groups of churches called forth by special circumstances, but usually intended for a more or less general circulation; e. g., Eph. and Col. (3) One brief, fragmentary history, largely devoted to the doings of Paul, Acts. It gives no adequate conception of the spread of Christianity as a whole. (4) Apocalyptic literature, Rev.

These books were not gathered into one volume until later. They were not part of a sacred book, a bible, but each had only its own authority.

BOOK II

HISTORY OF THE ANCIENT CHURCH, 100 A. D. TO c. 600 A. D.

First Period 100-323 A. D. Christianity in the heathen Roman Empire, finally triumphant.

I. EXTERNAL HISTORY.

References: N. i. 147-72; H. i. 149-79; K. Secs. 19-22; A. i. 236-86. Ramsay, "The Church in the Roman Empire;" Addis, "Christianity in the Roman Empire;" Uhlhorn, "Conflict of Christianity with Heathenism;" Harnack, "The Expansion of Christianity;" Merivale, "History of the Romans under the Empire;" Bigg, "The Church's Task under the Roman Empire."

1. POLITICAL, SOCIAL, RELIGIOUS AND EDUCATIONAL CONDITIONS.

(1) *Political*. Conditions, on the whole, happy under "the five good emperors" (96-180). Under *Trajan* the Empire reached its widest extent. Dacia, Armenia, Mesopotamia and Assyria made Roman provinces; last three given up by *Hadrian*. *Revolt of the Jews*, 132-5, under Barcocheba. Peace under Pius and under Marcus Aurelius. Asiatic plague. Commodus begins the decline. Various border wars with Parthians and other barbarians.

From 192 to 284 is the period of transition to absolute monarchy. Emperors elected by the army; twenty-one out of twenty-five met violent deaths, ten of whom were assassinated. Struggle in East with the new Per-

sian Empire, which rose about 226; *in the West* with German tribes, which began to make incursions into the Empire about 250. Goths along the Danube, Franks in Gaul and Spain, Alemanni in upper Italy. About 260, Romans seriously defeated by new Persians in the East. Empire, seemingly on point of dissolution, is restored by Aurelian, who makes peace with Goths by giving up Dacia, defeats his enemies in Syria and reconquers Egypt.

In order to meet the increasing dangers and difficulties on the German and Syrian borders, Diocletian reorganized the entire government, making two capitals, Milan and Nicomedia, two emperors and two Cæsars, increasing the number and reducing the size of the provinces, making the empire an Oriental despotism with unbearable taxes. His resignation in 305, followed by chaos and civil war until Constantine became sole ruler in 323.

(2) *Social*. The period was marked by the gradual rise of the provincials; most of the emperors were from the provinces; Caracalla bestowed Roman citizenship upon all freemen within the empire. Frequent civil and foreign wars decimated and corrupted the people. Germans more and more introduced themselves into the provinces, the army and governmental positions. Italy and the old Roman race largely lost their significance. Slavery, immorality, war and taxation were ruining agriculture, reducing population, destroying the state, corrupting social, civil and family life.

(3) *Religious*. There was a revival of the Roman religion; emperor worship was made universally obligatory; many cults introduced from the East, especially

that of Isis from Egypt and Mithra from Persia. These were much warmer and more personal than the Roman faith. Extensive syncretism in first half of the third century.

Neo-Platonism. The revival of Platonism (Neo-Platonism) was the significant movement in the realm of thought (Plotinus d. 270, Porphyry d. 305). It sought to be the religion of the cultured heathen, and was intensely hostile to Christianity. It was the last effort of non-Christian philosophy.

(4) *Education.* Education was more generally diffused than in former period; was taken under patronage of the state, which controlled and supported the schools; it consisted almost exclusively of the study of grammar, rhetoric and literature, was artificial and showy, with little beneficial effect on character.

2. SPREAD OF CHRISTIANITY—MISSIONS.

References: N. i. 291f; H. i. 397-409; K. Sec. 21; S. ii. 14-30; A. i. 236-56.

(1) *Among the Jews,* Christianity made no further progress. The calamities that befell them, 70-135, made them wholly inaccessible to the gospel. Most of the Jewish Christians were gradually absorbed by Gentile Christian circles, while the remainder (Nazarenes, Ebionites) became heretics and disappeared in the fourth century.

(2) *Among the Gentiles,* Christianity spread eastward and westward, chiefly among Greeks. Three translations of Scripture mark its entrance into wider circles: (a) Syriac for the native population of Syria and Mesopotamia; (b) two Coptic translations for natives of middle and upper Egypt; (c) Latin transla-

tions, made in North Africa, spreading to Italy and elsewhere. The authors, dates and places of these translations are unknown; the work probably extended over several years of second half of second century. Christianity largely remained in the Empire, but went beyond its borders eastward. By the end of this period Christians were to be found in parts of Palestine, Phœnicia, Coele-Syria, Cyprus, Mesopotamia, Persia, Parthia, India, Arabia, Egypt and North Africa, throughout Asia Minor and in Armenia; in all parts of Greece, Italy, in the provinces south of the Danube, in various parts of Gaul, Belgium, Spain and Britain; most numerous in Asia Minor, Cyprus and along the shores of the Ægean, there constituting almost half the population; next in Egypt, Africa about Carthage, South Spain, and at a few points in Gaul and Italy. Elsewhere they were very sparse; estimated at from one-twentieth to one-fifth of the population of the Empire. Alexandria, Antioch and Edessa (Abgar IX, c. 200) in the East, Rome and Carthage in the West, were the chief Christian cities. The cultured, the rich, civil and military officers, soldiers, the imperial court and upper classes in general were more and more affected.

This splendid work was accomplished in the face of vested interests, established religions, debased social and moral life and hostile governments, without missionary boards or paid missionaries, much of the time without church buildings, public services, trained preachers, without governmental protection. How? The world was prepared for it, and the common Christians had great zeal. Their mutual love and helpfulness, their care for the poor and unfortunate, their

steadfastness in persecution, their morality, made a profound impression; but it was the gospel itself that appealed chiefly to that heathen world. It was a gospel of healing for soul and body, of redemption from sin and the world of demons, of mystery in the two ordinances, a revealed religion, based on a book, and therefore authoritative, giving assurance of immortality and a rational scheme for the future life, a rational explanation of the universe, a righteous and loving God, a personal Savior.

3. OPPOSITION.

References: N. i. 148-50; A. i. 257-62; S. ii. 32-82.

(1) *Causes of Opposition.* (a) Christians renounced and opposed the heathen religions. (b) Withdrew largely from heathen society. (c) Having no images, they were regarded as atheists. (d) They preached what seemed to be foolish and unreasonable doctrines; e. g., resurrection, incarnation, worship of crucified Jew. (e) Injured certain trades dependent upon idolatry. (f) Were thought to commit horrible deeds; e. g., eating children, promiscuous intercourse. (g) Were thought to cause various calamities; e. g., earthquakes, floods, famine, pestilence, etc. (h) The upper educated classes despised Christianity as an "immoderate and depraved superstition." The simple Christians professed to know more of the vital things of life than the philosophers. (i) The government opposed Christianity because every new religion required a license, and Christianity was never licensed; it frequently caused unrest and uproars; Christians refused to worship the national gods or the image of the

emperor, a service required by the state, and thus became guilty of high treason; it was dissolving and recasting society and government wherever it went; Christians held secret meetings thought to be dangerous to the state. (j) There doubtless remained an unexplained residuum of opposition due to the antipathy of a sinful heart to a cleansing gospel.

(2) *Efforts to Suppress Christianity.* (References: N. i. 150-72; H. i. 153-79; K. Sec. 22; A. i. 263-86.) Persecutions by mobs, municipal, provincial, imperial government.

a. *Methods of Procedure.* No consistent policy. Christians not tried by regular legal processes, but subject to police regulations.

Trajan's Regulations. (aa) Christians not to be sought out by officials. (bb) When accused and convicted they must be punished. (cc) Those who deny they are Christians and invoke the gods are to be released without inquiring into the past. (dd) Anonymous accusations are not to be considered. (Pliny Ep. 96, 97; Euseb. iii. 33, note.)

Hadrian's regulations designed to protect Christians against mob violence (Euseb. iv. 9, note).

b. *History.* Frequent local persecutions in various parts of Empire, often very severe. Martyrdom of Symeon of Jerusalem 106, Ignatius of Antioch 115, Polycarp of Smyrna 155; persecution at Athens (Euseb. iv. 23, 3); death of Justin at Rome 165; persecution at Lyons and Vienne 177 (Euseb. v. ff). Peace from 202-250. An imperial persecution 250 to 260 by Decius, Gallus and Valerian covering the empire. Cyprian. Peace to 305, then persecution to 311 (Mason, Persecution of Diocletian, 1876). Edicts of

Galerius and Constantine 311 (Euseb. viii. 17) and 313 (Euseb. x. 5). Cessation of persecution within the Roman Empire. The Emperor a Christian.

c. *Modes of Punishment*. (a) Confiscation of property. (b) Banishment. (c) Imprisonment. (d) Labor in the mines. (e) Torture. (f) Execution by fire, wild beasts and for Roman citizens by the sword (Euseb. V:lf).

d. *Results*. (a) Many Christians suffered death—*martyrs*; (b) many more suffered punishment of various kinds short of death—*confessors*; (c) multitudes renounced Christianity permanently or temporarily—*lapsed*; (d) many bribed the officers or purchased certificates stating that they had sacrificed to the gods—*libellatici*. The church was laid waste far and wide. Differences of opinion concerning the treatment of the penitent caused schism and strife in the churches.

(3) LITERARY ATTACKS ON CHRISTIANITY.

References: A. i. 287-93; S. ii. 85-120; H. i. 180-9; K. Secs. 23f.

Frequent oral discussions. No books by Jews have been preserved, though some were probably written. Attitude of Tacitus (55-117), Marcus Aurelius (d. 180), Juvenal (60-140), Epictetus (60-c. 120), Lucian (120-200). Celsus' "True Discourse" (177), answered by Origen (248). Porphyry (233-305) wrote fifteen books against Christians. Hierocles, governor of Bithynia under Diocletian, wrote "Candid Treatise against the Christians," drawing parallel between Apollonius of Tyana and Jesus. All the fundamental

and distinctive facts, doctrines and ideals of Christianity attacked by these heathen writers. Much modern opposition was anticipated by them.

4. CHRISTIAN DEFENSES.

References: N. i. 237-46; H. i. 191-206; S. i. 37-40, 104-20.

(1) Never by force of arms. No account of a single uprising or sign of disloyalty. (2) By heroic and patient suffering—passive resistance. (3) By literary defenses—apologies. From 130-250: (a) They denied all charges of immorality, political intrigue or other evil, and asserted their loyalty to the state; (b) demanded the trial of each Christian on criminal charges rather than condemnation on the basis of the name Christian; (c) explained and defended Christian doctrines and practices on the basis of reason and Scripture, and set forth the excellence of Christian morals; (d) attacked the absurdities and immoralities of the heathen religions and the errors and inconsistencies of the philosophers. These apologies were written both by Greeks and by Latins—Greeks wrote in second century and were for the most part philosophers; Latins mostly in the third century and were rhetoricians. The most important Greeks are (1) Aristides of Athens, c. 138. (2) Justin, originally of Palestine, martyred c. 165; two apologies to emperors, 147 and after. Dialogue with Trypho the Jew. (3) Athenagoras of Athens wrote apology c. 177. (4) Theophilus of Antioch, wrote to Autolycus c. 190. *The Latin apologists* lived in North Africa and were (1) Tertullian who wrote his apology c. 197, (2) Minucius Felix wrote Octavius c. 180. Many others wrote apologies along with other writings.

II. THE CHURCH, ITS POLITY, OFFICERS, ORDINANCES.

1. THE CHURCH. The independence and significance of the local church sinks down and is lost in the predominance and power of the great city churches, and these in turn are merged into the conception of one universal (Catholic) church which contains all Christians and many unworthy people. It is conceived of as an entity in itself, independent of its members, holy, indivisible and inviolate (Cyprian), no longer a community of saved, but a saving institution, outside of which there is no salvation; not the members, but the institution is holy, the indivisible body of Christ, whose essence and unity is in the episcopate; it is the only mediator of grace. To attempt to rend it is the greatest sin, and to cut oneself off from it is to lose all hope of salvation. Government of the church passes largely or wholly into the hands of the clergy, leaving the laity with little significance. New and small congregations were attached to the great churches, under care of presbyters.

Provincial synods begin to be held about the middle of second century and became a fixed institution by end of period. Questions in dispute affecting Christianity at large were considered, and the decisions were regarded with great respect and soon became binding. Several synods of importance in this period. Elvira 306 (?), Arles 314, Ancyra 314.

2. ITS OFFICERS. (*References: H. i. 325-40; K. Sec. 34; A. i. 389-415; S. ii. 121-87.*) Development rapid, but not everywhere uniform.

- (1) *Number of Officers.* a. *Old Biblical Officers.*
- (a) The general officers—apostles, prophets, evangel-

ists, etc.—continue into this period, but disappear by end of second century. (b) The two officers of the local church become three (one bishop, a college of presbyters and a board of deacons) during first half of second century (first in Ignatius). These three officers come to be called clergy (elect), while other Christians were only laity (people); to have only clinic baptism, to be bound by law to civil or military office, to have been twice married, to have committed heinous sin after baptism, to have mutilated oneself, or to be a slave was regarded as a bar to the clergy before end of period. Bishops and presbyters begin to be called priests c. 200, set apart by special grace conferred in ordination, standing between God and the people, mediators of grace. This holiness is official, not personal. The clergy were supported from their own estates, their own labors and from gifts.

b. *Five new officers* had developed in the larger churches by 250 A. D.—*Subdeacons*, assistants of the deacons; *Acolytes*, assistants of the bishops; *Exorcists*, *Readers*, *Janitors*. None of these were ordained.

(2) *Bishops*. a. *Development* was rapid into (a) monarchical bishop, (b) diocesan bishop, (c) archbishop, (d) bishops about the great cities begin to be reduced to chor-episcopoi (country bishops), and in next period disappear. Bishops come to be regarded as successors of the apostles, thus guaranteeing the truth of all church doctrines; they were all called papa (pope), and their sees "Apostolic sees"; their authority came through ordination and was independent of the laity.

b. *Qualifications*. He should be thirty years old, chosen from the church where he was to preside, and should have passed through one or more of the lower grades of office.

c. *Election* was (a) sometimes by local laity, especially early in period, (b) by local clergy, with approval of laity, (c) by neighboring bishops, with approval of local clergy and laity. As yet civil government did not interfere with elections.

d. *Ordination* was by (a) neighboring bishops, at least three, and (b) later, by the Metropolitan and neighboring bishops.

e. *Functions*. (a) To act as head and presiding officer in the government of the church, (b) to administer the finances, (c) to administer confirmation and ordination, (d) to sit and vote in the synods, (e) to preach. In addition to these exclusive privileges, he could perform the functions of the other officers. The essence of the church was thought to be in him. Cyprian says: "The bishop is in the church and the church in the bishop."

(3) *Presbyters* were selected usually by people and clergy and ordained by the bishop. They lose greatly in dignity and position in this period. Their functions came to be (a) the conduct of worship on ordinary occasions and in subordinate churches (parishes), (b) administration of ordinances, (c) instruction of the people, (d) advising bishops in diocesan and provincial synods, (e) assisting in ordination of other presbyters.

(4) *Deacons* ordained by bishops, belonged to clergy, but not priesthood; assisted in finances, in administration of supper, etc.

(5) Before end of period the office of *metropolitan* or *archbishop* had been developed in certain quarters. Except in North Africa, where the office belonged to the bishop oldest in service, he was the bishop of the

capital or metropolitan city of a political province, and had the superintendence of all the bishops in that province. Other bishops of the province were then called suffragan bishops. The special duties of the metropolitan, as developed in this and the next periods, were (a) the ordination of his suffragans, who in turn ordained their metropolitan, (b) deciding disputes among his suffragans, (c) the calling and presiding over provincial synods, which were usually held twice a year, (d) several other minor duties.

(6) from the beginning the *Roman Church* was one of the most influential churches in Christendom, due (a) to its excellent character, strength and helpfulness, (b) to its location in the eternal city, the capital of the world, (c) to the absence of any other great church in the West that could be a rival, (d) to the fact that it was an apostolic church, supposed to have been founded by Peter and Paul, the greatest apostles, who were martyred and buried there. Toward the end of the period it began to be asserted that Peter was first bishop of the church. But during this period the Roman bishop, although widely influential, had no more authority and legal rights than the great metropolitans in the East. He had no jurisdiction over other churches, except in the immediate neighborhood of Rome.

3. ITS ORDINANCES. During this period the ordinances became *mysteries*, with magical powers, and are surrounded with more and more ceremonies and superstitious reverence, and are more and more bound to the officers in administration.

(1) *Baptism*. (References: K. Sec. 35; A. i. 416-24; S. ii. 247-65.)

a. *Act*. Prevailingly immersion, often, if not usually, trine. Trine pouring allowed first c. 120 A. D., where there was not sufficient water to immerse, and in cases of supposed fatal illness (Novatian). Tertullian is the first to mention holy water (*de bap.* 4).

b. *Subject*. Usually believers who as catechumens had been instructed in Christian doctrines; but also infants of Christian parents and those under care of Christian people, with sponsors (Tert.). *Infant baptism* found possibly in Irenæus (Her. 2:22), probably in Tertullian (*de bap.*) and Origen, but first certainly in Cyprian, c. 250 A. D.

c. *Administrator*. The bishop (Ig. Smyr. 8), or some one authorized by him (presbyter, deacon or layman. Tert. *de bap.*, 17). Tendency is toward greater freedom in this respect.

d. *Significance*. It secures remission of sins, sanctifies, illuminates, perfects (Justin), washes away all previous sin, regenerates; without it salvation is impossible (Hermas, Cyprian).

e. *Additional Ceremonies*. (a) *Preceding*. Extended instruction, two or three years (catechumens), fasting (Did.), renunciation of the devil, his pomp and his angels (face westward), vow of obedience to Christ and repetition of creed (face eastward). (b) *Following*. Anointing and imposition of hands for gift of Holy Spirit (in West by bishop only), clothes white for a week, kiss of peace, tasting of milk and honey (Tert. *de bap.* and *de Corona*, 3).

f. *Time*. Any time, but Easter and Pentecost in West and Epiphany in East, specially recommended (Tert. *de bap.*).

g. *Heretical (alien) Baptism.* Opinion divided. North Africa and Asia Minor opposed its reception. Rome and other regions favored its reception if administered in name of Trinity. It must be completed, however, by imposition of hands of bishop. Latter view finally prevailed.

(2) *Eucharist.* (References: K. Sec. 36; A. i. 433-40; S. ii. 235-47.)

Eucharist was part of weekly worship, but is best treated separately: a. *Time.* Every Sunday, and toward end of period at other times. b. *Administrator.* Bishop, or presbyter authorized by him. Deacons distributed the elements and carried some to the sick and those in prison. c. *Elements.* Bread and wine mingled with water. They were taken from the offerings brought by the people and consecrated by prayer. d. *Participants.* The baptized, sometimes children as well as adults. Toward end of period none but participants were allowed to be present, others being dismissed before the supper (*Missa.*). e. *Significance.* It is called the body and blood of Christ, without specifying how. It is implied and expressly said to be an offering or sacrifice in Iren. Her. IV 19:5; 18:4; Cyprian, eps. 63. Regarded as a high and holy mystery, important for the support of the spiritual life. f. *Celebrated* in time of Justin (1 Apol. 66) with songs, reading Scripture, homily, kiss of peace, consecration, distribution by deacons, the participants standing; toward end of period much more elaborate ceremonies; early in this period the love feast (agape) was separated from the supper, then gradually fell into disfavor, and in next period was formally prohibited.

III. WORSHIP.

References: K. i. Sec. 36-38:3; H. i. 348-57; A. i. 440-50; S. ii. 198-235.

1. TIME. (1) *Weekly Worship*. Sabbath worship continued into this period, but ceased before its close, being gradually superseded by first or eighth day of the week (heathen Sunday), because Christ arose on this day. It was often before day and after nightfall (Pliny). Day was joyous (no fasting, prayed standing), in contrast with Sabbath, which was gloomy. Apparently work continued on this day in early times. Tertullian is the first to oppose it. In some places worship may have been held on other days also. (2) *Annual Seasons*. Passover or Easter (controversies over reckoning, 160 and 196), Pentecost, Epiphany from 360 on, dying day of martyrs. (3) *Fasts*. Two weekly (Did.), forty hours before passover, and at other times appointed by bishop.

2. PLACE. In private houses, rented halls, and about 200 (Clem. Al. and Tert.) special buildings called churches, Lord's houses, houses of God, houses of prayer. The building was a parallelogram, divided into vestibule, nave for the people and raised platform for the bishop, clergy and altar. In form it was a modified basilica. Without pictures, images, stained glass or lights in day time.

3. CONTENTS. Divided into two parts. (1) *When all are present*. a. Singing of psalms and hymns to music, adopted probably from both Jewish and heathen sources. b. Reading Scripture (O. and N. Ts.), probably before end of period divided into fixed lessons. c. Prayers, with people standing. d. Preaching by bishop,

at first very simple, but growing more elaborate as period advances. (2) *When only believers were present.* Celebration of the supper (see preceding section).

IV. CHRISTIAN LIFE.

References: H. i. 358-95; S. ii. 311-414; A. i. 450-61; K. Secs. 38, 39.

1. HEATHEN MORALS in this period very low. (*Reference:* Dill, "Roman Society from Nero to Marcus Aurelius.")

2. CHRISTIAN MORALS, in general greatly better than heathen.

(1) *Family life* was improved; opposition to marital unfaithfulness, abortion, exposure of children, degradation and abuse of women, divorce except for adultery. *Marriage* (monogamy) was given religious sanction before 200, while many of the old marriage customs (ring) continued; strong aversion to second marriages (forbidden to clergy); high estimate of *celibacy* as the holier state. The *dead* were buried (not cremated) in consecrated cemeteries (sleeping places) without extravagant lamentations, while the tomb was marked by inscriptions and symbols expressive of hope and victory (anchor, palm, harp, crown). The *Catacombs* of Rome and other places used for burying; their extent, ornamentation (fish, ship, dove, historic scenes). Before end of period there were funeral sermons and prayers for the dead, at first prayers of thanksgiving, but later intercessions. *Slavery* was ameliorated but not abrogated. Many slaves became Christians, and some of them suffered martyrdom heroically.

(2) *Social Life.* As far as possible, Christians lived like their neighbors, but largely withdrew from cruel,

corrupting and idolatrous amusements (theatres, circus, gladiatorial combats, religious feasts, etc.) ; from trades and callings that involved the support and recognition of idolatry (idol making, instruction of players, etc). This caused them to be stigmatized as haters of mankind.

(3) *Civil and Army Life*. Christians rather shunned public life because it exposed them to danger and necessitated contact with heathen rites and morals, and because they opposed war and capital punishment. Still, some were found in the army and in civil office.

(4) *Religious Life*. There was Sunday worship, fasts on Wednesday and Friday until 3 p. m., daily prayers, frequently at night, constant use of the cross (Tert.). There were extensive charities carried on through the church in aid of widows and orphans, the poor, the imprisoned, etc. Christian symbols replaced heathen ones in the adornment of the home, the ring, etc. *Asceticism* was highly regarded by 200 (Tert.). Both men and women, while still living in the midst of society, renounced property and marriage, avoided wine and flesh and devoted themselves to prayer and other religious exercises and strove for perfection. Their vow was not irrevocable, but they already formed the spiritual aristocracy, the pride of the church (Tert. and Cyprian).

(5) *Schools and Culture*. Apparently there were no Christian schools for general culture, only heathen schools. Some of the Christians were highly educated, while others disdained and despised culture.

3. DISCIPLINE. (*References*: H. i. 341-7; K. Sec. 39:2; S. ii. 65-7; A. i. 424-29.) (1) Persons were prepared for baptism by a period of instruction which usu-

ally extended over two years, but might be longer or shorter. These catechumens were divided into three classes: (a) *Hearers*, permitted to hear only a part of the services; (b) *Kneelers*, permitted to take part in some of the prayers, but kneeling; (c) *Co-standers*, who took part in prayers standing, up to time of eucharistic service.

(2) All sins committed prior to baptism were thought to be washed away in that ordinance.

(3) Sins committed after baptism were divided, from Tertullian on, into venial and mortal sins: (a) *Venial sins* were forgiven on repentance by the imposition of the hands of the clergy. (b) *Mortal sins* (murder, apostasy, adultery, heresy, schism, etc.) led to exclusion from the church. Many held that persons guilty of mortal sins could never be restored to church fellowship; others that they could be restored once (Hermas); others still laxer. *Long penance* required by all parties, from one to fifteen or twenty years. At first details of discipline were left to local churches, but before end of period it was regulated, in part at least, by synods (Ancyra, 314). Four degrees of punishment: (a) Weepers outside the church, (b) hearers, (c) kneelers, (d) co-standers; the last three corresponding to grades of catechumens. On conclusion of the period of penitence the imposition of hands and the kiss of peace admitted to communion. This was only the church's forgiveness, and did not insure divine forgiveness. This penitence was only an assurance of repentance, but Tert. calls it "satisfaction," and before long it began to be regarded as the means of regaining favor with God. All penitent sinners received the communion when dying—the *viaticum*. Martyrdom,

the "baptism of blood," was supposed to wash away all sins. Persons who had committed mortal sins were not admitted to the clergy.

V. DEVELOPMENT OF DOCTRINE.

References: A. i. 348-87; H. i. 259-98; K. i. Sec. 33; S. ii. 509-620.

1. MAKING THE CHRISTIAN BIBLE. Christians soon began to write as occasion demanded (Paul, some of the twelve, others). These scattered writings circulated more or less freely from the first, having an authority equal to that of the author and their intrinsic worth for the church at large. As the generation that knew Jesus passed away, these books became the sole depositories of information about Him, and the earliest and most authoritative interpretation of Him. So they began to be quoted for content of fact and doctrine. As time passed, the supreme importance of some of them was more and more recognized, and they began to be put together here and there, and to be called a canon (rule) by which to test doctrine. Controversy with the Gnostics doubtless hastened this process. At any rate, by 160 (Muatorian Canon) the widely scattered Christians, without conciliary action or much discussion, had reached a measure of agreement as to what books were to be treated as normative. Absolute unanimity was never reached, and at the close of the period seven of the books now in our New Testament were still in doubt in the West, while certain sections of the East rejected this or that book now accepted by us. Other books not used by us were read in the churches. None of the early ecumenical councils passed upon the

subject. The books were selected by a process of natural selection by the Christians of the world under the practical test of daily use, and, we believe, divine guidance. The present canon was first defined by the Council of Hippo, 393. This collection came to be called the New Covenant (Testament), and was put alongside the Jewish Bible, which now came to be called the Old Covenant (Testament), and later the two together were called the Bible (book).

2. THE FIRST CREED (Apostles'), the product of natural forces, not the decree of a council. It probably grew up around the baptismal formula. Its substance is found in Ire. and in Tert., who calls it a "rule of faith." Its words were not then fixed, but it had most of the ideas of the Apostles' Creed into which it later developed (C. C. ii. 11-41).

3. RISE AND DEVELOPMENT OF THEOLOGY. The history of theology is the story of faith seeking knowledge. It is the formulation and development of Christian truth in contact with—usually in more or less conflict with—the general thought of the time; one of the deposits of controversy. During this period it was in a formative state. There was general agreement, but no authoritative doctrine (dogma). (1) *God*. There was one only true, living and righteous God, Creator and Preserver of all things visible and invisible (against Gnostics). (2) *Christ and the Trinity*. There was general agreement that Christ was God (Pliny, Igna.) and man. The problem was to formulate a statement which preserved (a) the unity of God, (b) the Deity of Christ, (c) the independent personality of Christ. All Christians held to (a), but some were uncertain as to (b) or (c), and a satisfactory statement was not

reached in this period. Three general types of Christology were developed: (a) *Dynamic Monarchianism*. Christ not truly God, but divinely endowed and exalted to divinity. *Alogi* in Asia Minor, 170; *Theodotians* (Theodotus the tanner and Theodotus the banker) at Rome, 192 on; *Artemonites*, 200 on; *Paul of Samosata* at Antioch, 260 on; (b) *Modal Monarchianism*. Christ and God are identical, the Son only a manifestation of the Father. Praxeas of Asia Minor at Rome, 180 on; Noetus of Smyrna at Rome, 200 on; Zephyrinus and Callistus I, bishops of Rome, 200 on; Sabellius at Rome and in Egypt, c. 210 on; Beryll of Bostra, 244; (c) *Subordination or Logos Christology*. The Logos is of the Father but subordinate to Him. Held by many, but specially Tertullian, Hypolitus and Origen; eternal generation. The relation between divine and human in Christ not yet much discussed. (3) *Holy Spirit*. Not much discussed. (4) *Man*. Emphasis was laid upon the freedom of the will, but anthropology and soteriology remained undeveloped. There is a distinct legalistic tendency, a failure to grasp the evangel of Paul. In general, Christ's death was not emphasized; rather His revelation of life and immortality. In some places Chiliasm highly developed. Belief in good angels and in demons who were constantly exorcised by name of Christ.

VI. SECTS AND SCHISMS.

References: N. i. 173-210; S. ii. 415-508; H. i. 207-58; K. i. Secs. 26-29; Secs. 40, 41; A. i. 304-348; 429-32.

1. HERESIES.

(1) *Among Jewish Christians*. Ebionites, Nazarenes and others. Various shades of opinion, but gen-

eral agreement in trying to combine Judaism and Christianity. Mosaic law was thought to be binding on Jews (or all); Jesus was only a man, but was specially endowed by the Spirit, and pious above all men. He was the Messiah, worked miracles and supplemented the Law by His commands. General opposition to Paul.

(2) *Among Gentile Christians.* Gnosticism, the most dangerous of all the early heresies, was an attempt to combine pagan philosophy with the new Christian thought. It rose and flourished in Asia Minor, Egypt, Syria and Rome.

Doctrines. *a. God.* One absolute Spirit, with a descending series of Æons or Emanations, source of all good (Pleroma). *b. Matter.* The eternal kenoma, abode of evil. *c. Visible Universe* was mixture of spirit and matter, good and evil, brought into shape by the demiurge, usually identical with the God of the Jews, who worked either in opposition to or in ignorance of the true God. *d. Man* was mixture of good and evil. Three classes: (a) hylic, wholly material and incapable of salvation; (b) psychic, endowed with soul and capable of partial salvation; (c) pneumatic (Gnostics), endowed with spirit and capable of complete salvation. *e. Redemption* was effected through knowledge revealed by Christ, one of the highest Æons who came on the man Jesus at His baptism and left before crucifixion. *f.* All spirit would finally be released from matter and ascend with all the redeemed into the pleroma, where it would abide forever. From these fundamental ideas flowed several other doctrines: (a) Rejection of the Old Testament and the Jewish elements of the New; (b) denial of the reality of

Christ's body and sufferings; denial of the resurrection; (c) an ascetic or a libertine life. Gnosticism was supported by a brief canon, a pretended secret tradition and an extensive spurious literature ascribed to apostles. The most important Gnostics were Saturninus in Syria, c. 100; Basilides in Egypt, about 130; Valentinus in Rome, c. 135; Marcion in Rome, c. 138. Marcion organized his followers into independent churches. Gnosticism, in one form or another, extended over nearly the whole Christian world, and continued till the fourth century. Gnostics regarded themselves as the elite among Christians and produced an extensive literature.

2. SCHISMS. (1) *Montanism* (*References*: N. i. 202-6; H. i. 233-40; K. Sec. 40; A. i. 342-7) was the other extreme from Gnosticism—a reformation—puritanism. (a) *History*. It was founded by Montanus (Priscilla and Maximilla) in Phrygia, c. 150, spread over Asia Minor, North Africa and the East, made a profound impression, almost won the recognition of Rome, but was finally condemned as heresy and disappeared in the sixth century. (b) *Doctrines and Aims*. It sought to reform the church and restore primitive Christianity. While agreeing in general with church doctrines, it claimed to be the continuation of prophecy and miraculous gifts by the dispensation of the Paraclete through Montanus; opposed the hierarchy and asserted the universal priesthood of believers; enforced rigid discipline, rejected second marriages, demanded frequent and rigid fasts, exalted virginity, distinction of venial from mortal sins, of which the latter could not be forgiven by the church; expectation of the end of the world.

(2) *Novatianism* (References: N. i. 206f; H. i. 241-6; K. Sec. 41:3; A. i. 429-32) rose at Rome in 251, after Decian persecution. Novatian, a presbyter in the Roman church, who had received only clinic baptism, opposed the election of Cornelius as Bishop of Rome, and was himself elected opposing bishop. In doctrine he agreed with the church, but maintained that the lapsed should not be restored to church fellowship, and rebaptized all who came to him. He and his followers were excommunicated, but the movement spread rapidly over much of the empire, dividing churches and founding new ones, which existed till the sixth century. They called themselves *Cathari*, Puritans.

(3) *Donatism* (References: N. i. 208-10; H. i. 249-58; K. 63:1; A. i. 511-18) arose at Carthage during the Diocletian persecution. A fanatical party in North Africa courted martyrdom and venerated martyrs' bones. Constantine opposed, and after their condemnation by several church councils, persecuted them. Persecution continued with interruptions throughout fourth century. Augustine apposed them and counseled their suppression. Accordingly, in 415 the government undertook more vigorous measures. Still they maintained their existence, even through the Vandal invasion, and were swept out of existence with the rest of Christianity in North Africa by the Mohammedan invasion in the seventh century.

They agreed with the church in organization and in doctrine, infant baptism, baptismal regeneration, etc.; but rebaptized, held that the validity of an ordinance depended on the character of the administrator, op-

posed the interference of the government in church affairs (after futile efforts to influence the government in their behalf), enforced strict discipline.

(4) *Manichæism* (*References*: N. 194-7; H. i. 225-7; K. Sec. 29; A. i. 335-42), more a rival religion closely akin to Gnosticism than a sect of Christianity; founded early in third century in Persia by Mani d. 277; he grafted Buddhist and Christian elements upon the old Zoroastrian religion, and proclaimed the mixture as the only genuine Christianity. By his gifts he attained great favor and propagated his views widely in Persia; spread into the Empire, were persecuted by Diocletian (287) and in fourth and fifth centuries deeply affected Italy and North Africa (Augustine). It disappeared as an organization in sixth century, though its influence continued deep into the Middle Ages in the doctrines of other sects. Its principal doctrines were an absolute dualism, rejection of the Old Testament, and of the Jewish elements from the New, Docetic Christology. The world is a mixture of the two elements of light and darkness, and the work of Christ is to redeem the light. The Manichæans were divided into "hearers" and "perfect," the latter practicing rigid asceticism, rejecting marriage, etc. They were organized into independent churches, kept Sunday, had simple worship, celebrated baptism with oil and the supper with bread only.

VII. CHRISTIAN LITERATURE.

References: N. i. 211-90; S. ii. 621-866; H. i. 191-206; K. Secs. 30-32; A. i. 293-298.

The Christian literature of the period was chiefly in Greek, but in North Africa Latin was the literary

language of Christianity. From the region of Edessa emanated a translation of Scripture into Syriac along with some other literature of minor importance. In addition to defenses of Christianity against heathenism (see apologists), there appeared able and extensive polemics against Gnosticism and other perversions of Christianity, against Montanists, Novatianists and other schismatics; expositions of Scripture, often fanciful and crude; tracts for edification and the enforcement of Christian virtues; explanation and defense of prevailing religious customs; toward end of period tracts on doctrines and the beginnings of systematic theology and of history; wholly by Gentile Christians. It adopted the prevalent literary forms, and compares favorably in ability and finish with the literature of the heathen. The most important authors of this period in Greek were Clement of Rome, c. 96; Barnabas, c. 120; Ignatius, c. 115; Hermas, c. 140; Didache, c. 120; Aristides, c. 140; Justin Martyr, †c. 165; Tatian, c. 172; Athenogoras, c. 177; Irenæus, †c. 202; Clement of Alexandria, †c. 220; Hippolytus, †c. 235; Origen, †c. 254. The only authors of note who used the Latin were Tertullian, †c. 220; Cyprian, †258, and Novatian, c. 251.

SECOND PERIOD, 323 TO c. 600.

Christianity in the Christian Roman Empire. The Imperial Church gradually dissolving with the dissolution of the Empire.

I. EXTERNAL HISTORY.

1. SECULAR HISTORY. Constantine (sole emperor 323-37) reorganizes the government, regulates the

taxes, separates military from civil government, abolishes the Pretorian guard, moves the capital of the empire to Byzantium (Nova Roma); divides empire among his three sons as emperors; Constantine II (337-40) reigns over Gaul; Constans (337-50) Illyricum, Italy, and after defeating and killing Constantine II (340), over Gaul also; Constantius (337-61) over Orient, and after death of Constans (350) over the reunited empire. Julian (361-3), Jovian (363f), Valentinian I (364-75) divides empire again, making his brother Valens emperor over Eastern half (364-78); Gratian, emperor in West (375-83) makes Theodosius emperor in East (379-95), on death of Valens in battle with Goths. Gratian, killed by the usurper Clemens Maximus (383-8), is succeeded by Valentinian II (383-94). On his death Theodosius once more unites the whole empire (394-5). On his death it was again divided, never to be re-united, though it was regarded as a unit with a divided government until 476, when the fiction of re-union was revived by the overthrow of the western emperor, the delivery of the imperial insignia to the emperor in the East, and the actual government of Italy by Germans. The Western Empire fell in 476, the Eastern in 1453.

In East. Theodosius was succeeded by his elder son Arcadius (395-408). Theodosius II (408-50). Marcian (450-7). Leo I (457-74). Zeno (474-91). Anastasius I (491-518). Justin I (518-27), Justinian I, The Great (527-65), Justin II (565-78), Tiberius II (578-82). Maurice (582-602). The empire was able to drive westward the West and East Goths who had at first appropriated territory south of the Danube; but lost territory on the East to the Persians;

was torn by internal strife due to corrupt court and bitter religious controversy. Justinian, making a determined effort to restore authority over the West, succeeded through his great generals Belisarius and Narses, in recovering North Africa (534) and Italy (555). Most of the latter was lost again (568) to the Lombards, and North Africa in seventh century to Mohammedans.

In West. Theodosius was succeeded by his younger son Honorius (395-423), who removed the imperial residence to Ravenna for safety, 402. After a usurper comes Valentinian III (425-55); utter confusion till 476, when Romulus Augustulus was forced to resign by the German adventurer Odoacer, leader of the Heruli, who rules Italy as patrician under the eastern emperor.

One by one the German tribes had rent the western provinces from the empire and set up independent governments, thus laying the foundations of the modern European states. They were still barbarous, having neither literature nor written language, no cities or settled life, with organization gradually developing from tribal into kingly; imperfect agriculture; largely engaged in hunting and war; either heathen or Arian in religion; they everywhere largely overthrew existing institutions. They broke over the Rhine and the Danube about the same time. In 375 the *West Goths* (Visigoths), pressed by the Huns and East Goths, crossed the lower Danube, defeated and killed Valens at Adrianople in 378, and were permitted by Theodosius to settle; soon rebelled (395) and wasted Macedonia, Illyria and Greece; moving westward they enter Italy (401), sack Rome (410), then become allies of

Romans, move into South Gaul and Spain to fight other Germans and found West Gothic Empire in Spain, with capital at Toledo (415-711). *Vandals, Suevi and Alani* had crossed the Rhine (406), fought their way across Gaul into Spain (409), where they settled, Vandals in South, Alani in Southwest, Suevi in Northwest. Attacked by Goths the Vandals cross to North Africa (429) and form an empire, capital at Carthage, that lasts till 534. They waste the country; persecute orthodox Christians; found a navy, waste the coasts of the Mediterranean and sack Rome (455), (Vandalism). *Burgundians* at first settled on middle Rhine, but c. 443 on upper Rhine. *Alemanni*, c. 443, settled modern Alsace and part of Switzerland. *Angles, Saxons and Jutes* began invasion of England 449, and gradually over-ran all except Wales and Cornwall, destroying all civilization and establishing heathenism again. Formed seven kingdoms (heptarchy). The *Huns* (Mongolians) appear in East Europe 375, spread over country north of the Danube and under their king, Attila (Scourge of God), waste much of West Europe; defeated at Chalons (451) by Romans and allied Germans; they wasted North Italy 452, but Attila died 453 and his kingdom falls to pieces. The *Salian Franks*, c. 406, begin to cross the lower Rhine and spread over North Gaul; their king, Clovis (481-511), defeated Syagrius, the last Roman governor in Gaul, at Soissons 486, makes himself king of all the Franks, thus forming the Frankish Empire; defeats the *Alemanni* (496) at Strasburg, becomes an orthodox Christian and extends his power over most of Gaul, founding the Merovingian dynasty. The *East Goths* (Ostro-Goths) follow the West Goths

across the lower Danube and settle in Pannonia; by agreement with Eastern emperor, their king, Theodoric the Great (474-526) undertook to recover Italy for the empire (489); he defeated, captured and executed Odoacer 493, and then, instead of turning over Italy to the Eastern empire, founded the East Gothic empire in North Italy with capital at Verona; a great and good ruler, establishing justice, preserving the old culture and restoring order out of chaos. His minister, Cassiodorus, wrote history of the Goths. Boethius and Symmachus executed 525. In 535 East Empire began war to exterminate East Goths in Italy; after 20 years fighting they disappear and Italy is made a province of Eastern empire with capital at Ravenna (exarchate). *The Lombards*, who since about 500 had settled in Pannonia, invaded Italy 568, made Pavia their capital and gradually overran most of central Italy, founding duchies in Friaul, Spoleto and Beneventum. Venice, Ravenna, Naples and Calabria remained in possession of the Eastern empire; Rome and the Patrimony of Peter was ruled by the pope, while acknowledging the suzerainty of the Eastern emperor.

2. EXTERNAL HISTORY OF CHRISTIANITY. (*References*: N. i. 305-19; H. i. 410-26; K. Sec. 42; A. i. 463-504; S. iii. 10-71.) At beginning of period perhaps one-tenth of the population was Christian, at close the whole of it. One-tenth was won in 300 years, and remaining nine-tenths in 275 years.

(1) Decay and death of heathenism and establishment of Christianity *within the Empire*—both natives and Germans converted by end of period, except in England.

Gradually heathenism dies both in East and West and Christianity, itself being corrupted by degrees, succeeds to its place in private and public life in the state. It is now to have governmental favor and control. Not a Christian foresaw the danger, not a single protest except by Donatists, and by them only after failure to win favor of the government. World was accustomed to union of religion and the state, and Christianity accepted it as matter of course. Each party protested under persecution and sought to win favor of state, but no party protested against the principle of union. *Constantine* did not, except in a few cases, persecute or repress heathenism, but favored Christianity without establishing it as the state religion. He preached, promoted Christians in office, relieved the clergy from taxation, military and municipal duties, built churches, legalized gifts to churches, made Constantinople a Christian city, made Sunday a legal holiday, modified some cruel laws, gave his sons a Christian education; considered himself bishop in externals, called council of Nicea, repressed the Donatists, favored the orthodox, but later the Arians. *Constantine II* and *Constans* favored the orthodox; *Constantius* repressed heathenism (heathen sacrifice made capital crime 356), and tried ineffectually to impose Arianism on the entire Empire (after 350). *Julian*, educated as a Christian, secretly returned to heathenism (351), and as emperor renounced Christianity and sought to revive heathenism—restored and reorganized the heathen priesthood and worship, organized charities after Christian models; tolerated all parties of Christians in order to introduce confusion, but removed them from mili-

tary and civil office, imposed heavy taxes, forced them to restore heathen property and support heathen worship; forbade Christians to teach in the state schools or even study the classics; wrote against Christianity; favored the Jews and sought ineffectually to rebuild the temple at Jerusalem. *Jovian* restored Christianity to its former privileges but tolerated heathenism; *Valentinian* and *Valens* prohibited bloody heathen sacrifices and divination, branding heathenism as paganism. *Valens* was Arian and persecuted the orthodox. *Gratian* renounced the title of Pontifex Maximus, confiscated the heathen temples, abolished the privileges of the heathen priests and vestal virgins, withdrew state support from public worship, and in 382 removed the altar and statue of Victory from senate house; *Theodosius* further repressed heathenism and fully established orthodox Christianity as the religion of the Empire; many temples East and West destroyed by mobs. In East *Theodosius II* ordered (435) all temples to be destroyed or turned into churches; *Justinian I* prohibited heathen worship on pain of death, and in 529 closed the school of Athens, thus bringing heathen culture to end. In West the German invasion largely destroyed heathenism, but it lingered till middle of sixth century. (How much still lingers in the church?) (At the end of the period heathenism is dead within the bounds of the old Roman Empire and Christianity has taken its place as the state religion.) In the imperial government and among the Franks it is orthodox, among other Germans, Arian. This the principal mission work of the period. Details as to where, by whom and when Germans were converted to Arianism, then to orthodoxy, unknown for

most part; apparently it was with ease and without persecution. Probable reasons: (1) Their religion was a nature worship, which probably had little hold on them, was unorganized, without priests, images, temples, social worship, liturgy, sacred books or theology. (2) In migrating they left behind all sacred places; gods were local deities, and hence largely left behind, too. (3) Christianity's union with culture and civilization, its ornate worship, great churches, theology, sacred books, priesthood, etc., easily mastered these untutored children of nature.

(2) *Missions outside the Empire.*— (1) *In the West*, N. i. 412-15; H. i. 619-31; 651-61. a. *Ireland* evangelized by Patrick, a Briton. Carried as captive to Ireland he escaped, was converted, returned to Ireland and began work c. 432. Great success. Ireland soon nominally Christian. The church had monastic organization, missionary enthusiasm, culture, was independent of Rome, "Isle of Saints." b. *In Scotland* first important missionary was Ninian, a Pict, educated at Rome, who preached among Picts of Southwest Scotland, c. 402 on. Work did not prosper until Irish began. Columba (521-97), a well educated Irish monk, who had done much work in Ireland, settled with twelve companions at Iona, 563; evangelized Picts and Scots over much of Scotland, founded churches and monasteries. Christianity independent of Rome and of same general character as that in Ireland, monastic organization, emphasis on education, simple piety, missionary zeal.

(2) *In the East* (K. Sec. 64; A. i. 499-505). a. *Per-*
sia. Christianity, introduced into the region east of the Tigris in preceding period, continued to flourish in

this. Under the Parthians (226) Christians were not molested, but under the native Sassanide dynasty (226-632), who were devoted to Zoroastrianism, they were bitterly persecuted at times, e. g., 343-78 and 418-48. Persian Christians long closely allied with those of the Empire, hence suspected of disloyalty to Persia, which was usually at war with the Empire. In 410 Bishop of Ctesiphon was made head of the church, and in 423 appeals to Antioch were forbidden, thus severing the Persian from the imperial church. The Nestorians, driven from the Empire (431 onward), were welcomed in Persia, and in 498 the whole Persian church adopted Nestorianism. Henceforth development was independent, missions flourished, extending to India and even China, where flourishing churches were established. Had married clergy, monasteries and schools. b. *Armenia*. Mesrob, c. 440, invented alphabet and translated Scripture into Armenian, beginning the golden age of Armenian literature. They resisted (c. 450) an attempt of the Persians to force Zoroastrianism on them, rejected Nestorianism, but accepted Monophysitism, rejecting creed of Chalcedon, 527. Toward end of fourth century Armenian church became entirely independent of the imperial church. Had married clergy and monasticism. Christianity was also planted in *Georgia* and flourished. c. *Abyssinian Church* planted in this period, became monophysite and so remains.

(3) *Among the Germans*. Ulfilas or Wolf (311-81), an Arian, educated at Constantinople, converted the West Goths to Arian Christianity (341 onward), before they moved into the Empire, reducing the Gothic language to writing, translating portions of the

Bible into it, thus beginning a German literature. *The other Germanic tribes*, except the Franks, were originally converted to Arianism, but had embraced orthodox views for the most part by the end of the period.

(4) Jerome (340-420) revised *the Latin version*, which became the Bible of Western Christendom (Vulgate) and remains the Catholic Bible to the present time. It has been more widely used and influential than any other version.

II. THE CHURCH.

ITS OFFICERS, ORGANIZATION, COUNCILS, LAW, ORDINANCES.

1. ITS OFFICERS. (*References: K. Sec. 45; S. iii. 234-359; A. i. 646-63.*) The people had less and less influence in the selection of their officers, who more and more formed a close corporation, an exclusive order. Most of them had only such education as they could pick up in actual service or in monastic or diocesan schools. [No theological schools in the West; in the East five, Alexandria, Cesarea, Antioch, Edessa and Nisibis (Nestorian). Several of the greatest fathers were educated in heathen schools, e. g., Basil, the two Gregories, Chrysostom. Celibacy was more and more exalted and finally required in the East for the bishops, in the West for all clergy down to sub-deacon. In the East clergy from the priest down are allowed to marry once, but not after ordination. This led to much sexual immorality.] The number of church officers was increased in the large churches by creation of stewards and secretaries to care for property, nurses and buriers of the dead. There were also

arch-presbyters and arch-deacons, the latter standing near the bishop and usually succeeding him. Deaconesses disappeared in the West about end of period, while they continued in the East till twelfth century. Tonsure was introduced before end of period; in East, clergy wore full beard; in West gradually discarded beard altogether. A solemn investiture of bishops with the insignia of office (ring, crozier and pallium) was gradually introduced. Clergy were freed from burdens of civil life and from jurisdiction of civil courts, and made subject to ecclesiastical courts which gradually grew up around the bishops. By end of period bishops had gained the exclusive right of confirming, ordaining and consecrating the holy oil; had attained great eminence in society and the state. Emperors now assumed right to control the elections of the most important ones and in some cases appointed them. Byzantine emperors believed the control of the church a part of their rights.

2. ORGANIZATION. (*References: N. i. 393-406; K. Sec. 46; A. i. 663-77; S. iii. 271-329.*) The West becomes more unified and centralized under leadership of Bishop of Rome; the East, divided among four patriarchs and torn by ecclesiastical rivalry and theological discussion, broken into several parties.]

a. *Patriarchs.* The episcopate, already divided into country bishops, city bishops and metropolitans (arch-bishops in West), now developed five patriarchs (Alexandria, Antioch, Rome, Constantinople and Jerusalem) who had oversight over two or more provinces, ordained metropolitans, conducted councils, published decrees of councils and of the Emperors, etc.

b. *Roman Bishop* called himself Papa, and gradually extended patriarchal authority over most of the West.

Some conditions that helped him were: Rome was (1) the only patriarchate in West; (2) capital city of the world; (3) the only apostolic church in the West; (4) was thought to have been founded by Peter, now regarded as prince of the apostles; (5) it remained staunchly orthodox, while the East was torn by theological controversy; (6) removal of the emperors from Rome; (7) political confusion in West, due to German invasions; (8) several great bishops, Leo I (440-61), Gregory I (590-604) and others.

(c. *Councils*. (K. 43:2; A. i. 677-84; iii. 65, 66.) An ascending series of councils was developed: (1) Diocesan, frequent; (2) Provincial, semi-annually; (3) National; (4) Patriarchal; (5) Ecumenical. The last three were held irregularly at call of king, patriarch or emperor. The Ecumenical, supposed to represent all Christendom, were mainly oriental, held near Constantinople, composed chiefly of Greek bishops, using Greek language, engaged with Greek theological questions. The earlier ones were called by the emperor, while later the call was made in conjunction with the pope. Emperors ratified the decrees, making them laws of the empire; later this was done by the pope. They exercised both judicial and legislative functions. The laity were not represented; deacons and presbyters could deliberate, but only bishops voted. In matters of discipline the majority decided; on faith and morals unanimity was required and was sometimes attained by exclusion of the intractable. Doctrinal decisions (*dogmas*) were regarded as inspired and infallible; disciplinary decrees (*canons*) could be changed. (These councils were characterized by intrigue and violence. They were Nicea 325, I

Constantinople 381, Ephesus 431, Chalcedon 451, II Constantinople 553, III Constantinople 680, II Nicea 787.

d. *Ecclesiastical Courts and Canon Law*. (K. Sec. 43: 3f; S. iii. 353-5.) During this period a body of church law grew up and was practically complete by end of period. It was put together in the West by Dionysius Exiguus, c. 500 (later added to by Isidore of Seville), and in East (with some differences) by John Scholasticus, c. 550. It consists of (a) Apostolic Canons, origin unknown, (b) Canons of the ecumenical councils, (c) Decrees of several important provincial councils, (d) Some letters of the more important bishops, (e) Ecclesiastical laws of the emperors. Violations of canon law were penalized by the state and punished like other crimes. The clergy were exempt from the jurisdiction of the civil courts and law, being tried by ecclesiastical (episcopal) courts according to canon law.

3. ORDINANCES (baptism and eucharist) (N. i. 425f; K. Sec. 58; A. i. 706-25; S. iii. 480-517.) have grown into sacraments, signs and mediators of inward grace. By end of period confirmation, ordination and marriage were usually added to baptism and eucharist as sacraments.

(1) *Baptism*. Infant baptism not universal, but rapidly spreading; trine immersion in the East and in the West outside of Spain; sprinkling allowed only in case of sickness; heretical baptism, if done in the name of the Trinity, generally accepted after the imposition of the bishop's hands. Baptism of adults was preceded by, and that of children followed by a course of instruction which was becoming briefer and less thor-

ough. Baptism was administered, if possible, at Easter, Pentecost or Epiphany, and by end of period usually in a baptistry. Ceremonies preceding baptism were exorcism, breathing on candidate, touching the ears with the exclamation Ephphatha, making the sign of the cross on the forehead and breast and giving salt; following the ordinance the candidate was clothed in white and given milk and honey. Baptism was a saving ordinance, removing the guilt of all preceding sin and making an indelible impression on the soul.

(2) *Confirmation* consisted in anointing the forehead, nose, ear and breast with consecrated oil, and the imposition of the hands of the bishop (or priest in East). It was thought to complete baptism and confirm its gracious effects.

(3) *Eucharist*—"is both a sacrament wherein God conveys to us a certain blessing, and a *sacrifice* which man offers to God. As a *sacrament*, or the communion, it stands at the head of all sacred rites; as a sacrifice it stands alone." It was growing to be the center, the holy of holies in the worship. (a) As a *sacrament* the eucharist was not the subject of controversy or church action in this period; hence various shades of opinion existed, but it was regarded as most holy and as in some sense containing the presence of the glorified Christ, but was not adored. The wine was mixed with water; the Greek church used leavened, the Latin unleavened bread. In North Africa and the East there was infant communion and the withholding of the cup from the laity. In the preceding period secret (*disciplina arcani*), the eucharist now becomes public and the center of worship. (b)

As a *sacrifice* it is the most solemn mystery of the church, the point where the human and divine best meet and mingle. The Ante-Nicene fathers regarded the eucharist as a "thank offering of the church; the congregation offering the consecrated elements of bread and wine, and in them itself, to God." As the consecrated elements came to be identified with Christ, it became a sacrifice of Christ, a daily unbloody repetition of the tragedy of Calvary, the antitype of the Mosaic sacrifice, offered only by a priest, and is efficacious for the whole body of the church, living and dead, for whom prayer is made at that time. The elaborate ceremony of consecration is very impressive, and affects all that art can do to stimulate devotion. This conception is complete in Gregory I, and henceforth the *sacrifice* more and more overshadows the *sacrament*.

III. WORSHIP.

References: K. Secs. 55-60; A. i. 685-706; S. iii. 375-599;.

Questions relating to worship were not discussed as those in theology, and consequently worship was not as uniform as was theology; many local differences with broader variations between the Latin and Greek churches. The practice of the Roman church gradually extended over the entire West. Worship develops very rapidly, becoming more elaborate and complex in every respect during this period.

1. PLACE. There were many and great church buildings from the time of Constantine on—chiefly basilicas, oblong buildings facing east and west, but also round and polygonal ones. Chief elements of

basilicas were vestibule, nave, aisles, transept, choir. Chief furniture was an altar and a reading desk. Baptistries were sometimes separate buildings. Churches ornamented with frescoes, mosaics and reliefs of Christ, Mary and other saints, and symbolic figures. Monks began to erect large monasteries.

2. TIME. (1) *Weekly Cycle*. Clergy and monks kept seven hours of prayer daily (3 A. M., 6 A. M., etc., to 9 P. M.) Wednesday, Friday and sometimes Saturday were kept as partial fast days. Sunday was chief day of worship. Civil Sunday begins with Constantine who prohibited manual labor in the cities, judicial proceedings and military exercises on that day, while the soldiers, pagan and Christian, were required to worship. (2) *The Christian Year* is almost completed in this period, and is intended to set forth annually and in pictorial and dramatic form belief in the great facts of redemption, "a chronological confession of faith." The order, date and character of the celebrations are determined partly by the Old Testament, partly by gospel history, partly by natural year, and partly by pre-existing heathen and Jewish festivals, which were adopted and adapted. When completed there were three groups or cycles: Christmas, Easter and Pentecost, representing respectively (1) the birth, (2) passion and resurrection of Christ, (3) the gift of Holy Spirit, and each preceded by preparatory and followed by completing ceremonies. (a) *Christmas*, December 25th (closely related to Saturnalia and other heathen festivals of that season), in celebration of Christ's birth first appears at Rome c. 360. It is preceded by four (in East six) Advent Sundays, and is followed by feast of the naming of Jesus, January

1st, and on January 6th Epiphany (in East the feast of His baptism and of his first miracle, in West feast of the Three Kings). (b) *Easter* (first Sunday after first full moon after vernal equinox), in celebration of the resurrection, is preceded by forty days of repentance and fasting, beginning with Ash Wednesday. Passion or Holy Week begins with Palm Sunday (triumphal entry), followed by Maundy Thursday (Institution of Supper), Good Friday (crucifixion), Great Sabbath (Jesus in grave, a favorite time for baptisms), Easter Sunday (resurrection), a day of great rejoicing. (c) *Pentecost* (seventh Sunday after Easter) was the feast of the Holy Ghost. The whole period of seven weeks between Easter and Pentecost a joyous season, a continuous Sunday (no fasting or kneeling in prayer). The fortieth day (Thursday) Ascension day. After 10th century Sunday following Pentecost was celebrated as feast of the Trinity, and still later the following Thursday became *Corpus Christi*, the feast of transubstantiation, thus completing the cycle.

Gradually every day in the year became sacred to some saint (several to different events in the life of Mary).

3. OBJECTS. Before end of period there is worship of saints, images, relics and angels. The invocation of Mary (thought to have remained a virgin free from actual, and by some authors, original sin, to have risen from the dead and to have been taken up to heaven (*assumption*), begins in second half of the 4th century. She became the "Mother of God," "Queen of Heaven," the compassionate, who moves her Son to mercy; a sort of restoration of the female

divinities of the heathen. Other saints—apostles, prophets, martyrs—were venerated and invoked from the beginning of the 5th century, so angels; patron angels led to saints as patrons of countries, trades, etc. James of Spain, Andrew of Greece, Luke of Painters, etc. Churches and chapels were built over graves of martyrs and dedicated to saints. This descended from the heathen hero-worship, and is a sort of refined polytheism. In order to avoid the heathen abuses that poured into the church, the fathers invented distinction between *douleia*, service given to saints, images, relics, cross, crown and coat of Jesus, etc., and *latreia*, that given to God. This new idolatry produces a new mythology—Acta Sanctorum—lives or stories of the saints, very extensive. Miracles of healing, immense traffic in relics (largely fraudulent); pilgrimages to holy places frequent.

4. CONTENT. Public worship now entirely liturgical, conducted by authorized officers only. Celebration of mass and Eucharist was center (see above). The elements were: (1) the reading of Old and New Testaments, in West arranged in collects or lessons suited to the season in the Christian year; (2) Singing psalms and an increasing number of uninspired songs; trained singers; (3) Prayers; (4) Preaching by the bishop. This the golden age of preaching among the Latin and Greek fathers. Among the Greeks were Chrysostom, the "Three Cappadocians," Eusebius of Nicomedia and others; among the Latins Ambrose, Augustine and others. Sermons were rhetorical, built on classical models.

IV. THE DEVELOPMENT OF THEOLOGY— CONTROVERSIES.

Reference: S. iii. 600-16.

This was the golden age of theological development and formulation. Never was Christendom so torn by controversy about fundamental things. Its history is the story of the development of Christian truth under the influence of classical culture, and specifically of philosophy. The sources were the Scriptures including Apocrypha, and tradition which determined the contents of Scriptures and interpreted them. The process was controversy, carried on chiefly by the Greeks and eventuated in statements of doctrine by ecumenical councils, which were regarded as inspired, and their acceptance necessary to salvation. The councils were often marked by intrigue and violence and led to schisms. Their decrees were accepted as laws of the empire, and were often enforced by the imperial power. The main theological controversies were (1) Trinitarian, (2) Origenistic, (3) Christological, (4) Anthropological.

(1. TRINITARIAN DISCUSSION CONTINUED—ARIANISM. (*References:* N. i. 324-31; K. Secs. 49, 50; H. i. 427-38; A. i. 519-54; S. iii. 616-98. Newman, *Arians of the 4th Century* 1838; Gwatkin, *Studies in Arianism* 1882 and *The Arian Controversy* 1889.)

The final stage of the trinitarian controversy was started by the priest Arius at Alexandria 318. It involved the deity of Christ and the entire conception of God. Arians held that the Logos was the first creation of God, that He existed before the incarnation but was not eternal; that he created all else (even the

Holy Spirit), and was worthy of worship, but did not perfectly comprehend God or perfectly reveal Him. The controversy may be divided into four stages, (1) from 318 to the temporary victory of orthodoxy at the Council of Nicea 325; (2) the reaction and temporary victory of Arianism 325 to 361; (3) second reaction and final victory of orthodoxy in the empire 361 to 381; (4) gradual conversion of the Germans to orthodoxy extending to about 600. In general the Germans and most of the Greeks were Arian, while the Latins were orthodox.

(1) The controversy started (318) at Alexandria and quickly spread to adjacent regions. After various attempts to convince him, Arius was excommunicated at Alexandria 321. After a vain attempt to restore harmony Constantine called a world (ecumenical) council to settle the dispute. 318 bishops out of a total of 1,800 came, only seven of these from the West; a Greek council almost wholly. There arose three parties, Arian, Semi-Arian and Orthodox. Through the influence of Athanasius, a young deacon of Alexandria, and the Emperor, orthodoxy triumphed in the Nicene Creed (C. C. II. 57-61). It was declared that Christ is truly God, one in essence with the Father while distinct in person. Arius was banished, his books burned, and his followers branded as enemies of Christianity; the beginning of the civil punishment of heresy.

(2) Reaction soon set in, the question became one of imperial politics. Constantine was won over to the side of Arius, councils at Tyre and Constantinople (335) condemned Athanasius (Bishop of Alexandria since 328); he was banished (336). Arius would

have been restored to church fellowship at Constantinople but for his sudden death (336). Of the sons of Constantine Constantius was a fanatical Arian, and when he became sole ruler (350) he forced Arianism on the entire empire.

(3) But the Arians became divided among themselves. Julian recalled all bishops. Orthodoxy gradually regained a dominant position, and Theodosius required all his subjects to confess the orthodox faith; called council of Constantinople (381), which reaffirmed the Nicene Creed with some slight changes, added a clause on the Holy Spirit, and then forcibly suppressed all Arian worship.

(4) Conversion of Germans to orthodoxy can not be traced.

With the Nicene Creed the Greek church rested content. In the West it was further developed by the addition to the creed of the statement that the Spirit proceeded from the Father *and the Son* (filioque), at the council of Toledo (589) and by the formulation of the Athanasian Creed by an unknown author of the 5th century (C. C. II. 66-71).

2. ORIGINISTIC CONTROVERSY. (*References: S. iii. 698-705; A. i. 554-63; K. Sec. 51; N. i. 332-5; H. i. 451-52.*) This controversy was over the question of the orthodoxy of Origen, was personal and exceedingly bitter, but unimportant in the development of doctrine.

3. CHRISTOLOGICAL CONTROVERSIES. (*References: N. i. 335-58; K. Sec. 52; H. i. 439-50; A. i. 590-645; S. iii. 705-83.*) The question of the person of Christ had been more or less involved in all preceding discussions of Him, some denying the reality or complete-

ness of His divinity, others the reality or completeness of His humanity. It had now been officially decided that He was very God. It remained then to determine whether He was truly human, and if so to determine the relation between the human and the divine natures. Christians had generally regarded Him as both man and God, but there had been no sharp definitions. The problem was precisely the opposite of that in the preceding controversy. There it was to find a plurality of persons in a unity of essence or nature; here it was to preserve unity of person with a duality of natures. How can a human and a divine nature be united into one personality? The former dealt with the pre-existent Logos, the nature and inter-relation of the divine persons in eternity; the latter with the person of the historic Christ as he lived on earth.

Two general tendencies existed: the Antiochan, which emphasized the human nature and held the two natures apart, and the Alexandrine, which emphasized the divine nature and the unity of person. This controversy arose in the midst of the former one, passing through several stages, and lasting over three centuries.

(1) *Apollinarianism* (362-381) developed by Apollinarius of Laodicea before the close of the preceding controversy. Origen had asserted that Christ had a human soul, while Arius had declared that the Logos was joined to a human body only. Apollinarius believed that man was a trichotomy (body, soul and spirit), and asserted that Christ had human body and soul, while the place of the human spirit was supplied by the Logos, thus denying the completeness of his humanity; only thus could Christ be sinless and pro-

vide an adequate atonement for the race. This view was condemned by several provincial councils and finally by the Council of Constantinople 381. By this action the church negatively asserted that Christ's human nature was complete, and henceforth the only question was one of relation between the two natures. The Apollinarians were persecuted, later united with the Monophysites.

(2) *Nestorianism* was started at Constantinople by Nestorius (monk, priest of Antioch, patriarch of Constantinople 428, an eloquent heresy hunter), who was educated by Theodore of Mopsuestia, the real author of the views. He objected to the term "Mother of God" (*theotokos*) applied to Mary, regarding the two natures, which worked harmoniously, so distinct as almost to involve double personality. Christ was God *and* man, not God-man. He was opposed by Cyril of Alexandria, condemned by synods at Rome and Alexandria 430. Council of Ephesus (431), called by the two emperors, was very violent, split, reached no conclusion. In 433 a compromise was reached by which Nestorius was banished, his views condemned, "Mother of God" approved. His followers, driven out of the empire, fled to Persia; favored by Persian kings, in 498 they renounced all connection with the orthodox church of the empire, and have since remained independent of both the Greek and Roman churches. For several centuries they flourished, spread to Arabia and India (where they are called Thomas Christians) and China. They brought many Mongols to Christianity, but were almost exterminated by Tamerlane. They still exist in the valleys of Armenia and Kurdistan, with a patriarch on the border

of Turkey and Persia. They differ from the Greek church in that they refuse to recognize the council of Ephesus, to worship Mary or use images, deny the doctrine of purgatory and transubstantiation and have more simple worship.

(3) *Eutychianism or Monophysitism* was a reaction against Nestorianism, a further development of Cyril's views. Eutyches, an aged archimandrite of Constantinople, emphasized the divine in Christ, denying that Christ had two natures after the incarnation. The human nature is so assimilated by the Logos that His body is not of the same nature with ours. He was of two natures, but *in* only one. "All human attributes are transferred to the one subject, the humanized Logos," so that God suffered and died. He was opposed by Theodoret, by Domnus, Patriarch of Antioch, and Flavian, Patriarch of Constantinople, while he was supported by Dioscurus, Patriarch of Alexandria. Both parties appealed to the court of Constantinople and to Leo, Bishop of Rome. Eutyches was deposed by a local synod at Constantinople (448), while Leo wrote to Flavian his famous dogmatic letter opposing this view. The council called by the Emperor Theodosius II at Ephesus 449 (Robber Synod), held under presidency of Dioscurus, was very violent, deposed Theodoret, Flavian and Leo, who protested vigorously. The new emperor, Marcian, with the Western Emperor, called a new council (Chalcedon, 451), which annulled the acts of Ephesus, deposed Dioscurus and other leaders of the Eutychians, and defined the person of Christ as composed of two natures, complete and unmixed but inseparable in one person (C. C. II. 62-5), while the emperor ordered all Eutychians to

be banished and their writings burned. This creed contains the Christology of the Greek, Latin and Protestant churches.

The controversy (henceforth called Monophysite) continued with great violence. The Emperor Zeno issued (482) a formula of Concord (Henoticon), which sought to reconcile the two parties by proposing the avoidance of disputed expressions, the condemnation of both Nestorianism and Eutychianism, thus tacitly setting aside the Chalcedonian creed.

This caused the Bishop of Rome to renounce communion with the East (484), and the schism continued 35 years till 519, when the Emperor Justin canceled the Henoticon and banished its adherents.

In the hope of reconciling the Monophysites to the church Justinian issued a decree (544) condemning Theodore of Mopsuestia, the real author of Nestorianism, the writings of Theodoret against Cyril, and the letter of Ibas, Bishop of Edessa, to the Persian Bishop Maris complaining of the outrages of Cyril's party in Edessa, the last two having been declared orthodox by the council of Chalcedon. This decree, accepted in the East, was violently opposed in the West. To end the controversy Justinian called fifth ecumenical council at Constantinople (553), which condemned *the three chapters*, thus confirming the decree of the emperor. The acceptance of these decrees by the Bishop of Rome led Africa, Illyria and North Italy to renounce fellowship with him, and the schism continued till Gregory I.

The Monophysites founded independent churches hostile to the Catholic church and to the empire, and in seventh century most of them assisted the Moslems.

(1) The *Jacobites* in Syria, Mesopotamia and Babylonia, named after Jacob Baradaï or Zanzalus, who (541-78) organized them. A feeble remnant is now found in Turkey and Persia. (2) The *Copts* of Egypt have since 536 had a "Patriarch of Alexandria," who commonly resides at Cairo with jurisdiction over Egypt, Nubia and Abyssinia. They practice circumcision and observe the Jewish law of meats. (3) The *Abyssinian church*, a daughter of the former, rejects the Council of Chalcedon, observes the Jewish Sabbath and also Sunday, Jewish law of meats, and has other peculiarities. (4) The *Armenians* fell away from the Greek church 595 and adopted Monophysite creed. Some of them have joined the Roman Catholic church recently.

(4) *Monothelite (one will) Controversy*, the last phase of the long and bitter Christological controversy, was the result of an attempt by the emperor Heraclius to restore the Monophysites to the unity of the church by asserting one will in Christ. The patriarchs of Constantinople, Antioch and Alexandria and Pope Honorius were won over to this view, and many Monophysites were restored to the church, but the patriarch of Jerusalem condemned it 634. In 638 the emperor issued a decree (the *Ecthesis*) imposing Monothelism on all. The popes and various provincial councils now condemned it, and the controversy waxed warm. The Emperor Constans II, in a decree (the *Typus*), forbade the teaching of either view (648), and had the pope, when he opposed, brought in chains to Constantinople and banished. The next emperor called sixth ecu. council (1 Trullan, 680) (C. C. II. 72f), at Constantinople, which affirmed two wills, con-

demned the Monothelites as accursed heretics (among them Pope Honorius); this action was approved by Pope Leo II. Practically the whole Christian world accepted this decision, and thus ended the long controversy. Christ had two natures, human and divine, both complete, unmixed but inseparably united; and two wills.

4. ANTHROPOLOGY—PELAGIAN CONTROVERSY (412-529 A. D.) (*References*: H. i. 455-61; A. i. 571-90; K. Sec. 53; N. i. 359-71; S. iii. 783-870.)

Hitherto man's nature had been little discussed, but the freedom of the will and moral responsibility had been emphasized against the types of philosophy then prevalent. This controversy was largely Western and Latin. The questions at issue were never decided by ecumenical councils and hence are still open. There is no orthodox anthropology. The two extremes were represented by Pelagius, a British monk (also Celestius and Julian of Eclanum), and Augustine, Bishop of Hippo. Both systems were fairly complete and logical, while standing in sharp opposition. Pelagius emphasized the goodness and ability of man, Augustine the ruin of man and the continuous sovereign activity of God. Some of the leading contrasts were as follows: (1) *Primitive man*. *P*. Man was innocent, endowed with absolute free will, but mortal. *A*. He was innocent, endowed with a will free but inclined to good, and capable by continuous obedience of becoming unable to sin, and immortal. (2) *The Fall*. *P*. It brought spiritual death to Adam, but affected his posterity only as an example. *A*. It brought spiritual and physical death to Adam and through him to the entire race, enslaved the will.

(3) *Man After the Fall.* *P.* Every man enters the world innocent and free as Adam was before the fall, and falls into sin by example only. *A.* Every man comes into the world with a corrupt nature (inherited guilt), a will enslaved to evil, incapable of real righteousness. (4) *Will.* *P.* It is always free, equally capable of choosing good and evil. *A.* It was free before the fall and inclined to righteousness, but with the fall it lost its freedom to righteousness, is enslaved to evil, and can choose only civil righteousness. (5) *Sin.* *P.* It is an act, flowing from the will, not the nature of each individual; therefore men are not necessarily sinners, and some have lived without sin. *A.* Sin inheres in human nature (original sin) and eventuates in sinful actions (actual sin). Hence every man, except Christ, is necessarily a sinner from birth. (6) *Grace.* *P.* It is the natural endowment of the individual with will, intellect, etc. *A.* It is the operation of God's truth and Spirit by which the spiritual life is begun, continued and completed. Without it man can neither repent nor believe. Redeeming grace is irresistible in its operation on the elect. (7) *Election.* *P.* There is no such thing as unconditional election. *A.* Election is eternal, absolute and unconditional. (8) *Infant Baptism.* *P.* It is a good thing but unnecessary to salvation of infants. *A.* It is necessary to salvation of infants since they are sinners, and baptism is the church's only means of regeneration. Some of those regenerated in baptism might and did fall away, but the elect could not.

Pelagians were condemned by a synod at Carthage (412), and by Pope Innocent (416); were supported by synods at Jerusalem (415) and Diospolis, and at

first by Pope Zosimus; after a general council of the African churches had condemned them (418) this pope concurred. They, but not their doctrines, were condemned by council of Carthage (431). Neither system won general acceptance. Before the death of Augustine there began attempts to modify one system by the other, chiefly by a school in South France. John Cassian, Vincent of Lerins and others rejected Pelagianism but modified many of Augustine's positions. They were known as Massilians (from the location of their monastery), and later semi-Pelagians. The discussion continued for a century, and finally resulted in a victory for moderate Augustinianism at the Synod of Orange 529, but the Catholic church still continues to be divided on the subject.

V. CHRISTIAN LIFE—MORALS, DISCIPLINE, MONASTICISM.

References: K. Secs. 61, 44; A. i. 725-65; S. iii. 107-233, 356-74; *Lecky*, *History European Morals*, Vol. II.

There was of course development during the period and variations from one locality to another. There was improvement in some directions, decline in others. In general we may say that the condition of society was improved by the church, while the life of the church was corrupted by the world.

1. IMPROVEMENTS. More humane laws in the empire, abolition of crucifixion, of gladiatorial games 404 (Telemachus), establishment of educational and charitable institutions (asylums, hospitals, etc.), improvement of marriage and divorce laws, elevation of women and children, amelioration of slavery, and

encouragement of manumission, care for the poor, widows, orphans and the sick.

2. POINTS OF DECLINE. Frightful division and strife, brutal polemics, persecution of heathen and Christian opponents, decline in personal morals, superstition, purgatory (5th century), masses for the dead; luxury and pomp, interference of the Byzantine court in religious affairs.

3. DISCIPLINE against heresy was strict and was executed by the state, while as to morals it was relaxed, at the same time extended to private offenses. Confession of secret sins privately to a specially appointed priest began to be recommended and introduced here and there, but as yet was not required as a prerequisite of communion. The church imposed certain penalties in the form of fasts, prayers, alms, etc., for each offense. Protests against the growing laxness caused several schisms (Donatist, Audians, etc.). There was zeal for purity of doctrine and indifference to purity of life, "hatred for heresy and laxity of morals."

4. MONASTICISM arose from (1) Heathenism, (2) Judaism or (3) Christianity. It has three forms, (1) the Anchorite or Hermit, (2) the Cenobite or community, and (3) the Order, or union of communities. Women belonged to the last two kinds only. Monasticism arose in Egypt, where conditions of weather, temperament and religious ideas were favorable, and spread thence to the whole Christian world. The motives were various—flight from corrupt and corrupting world, from an oppressive church, from temptations, from work and the duties of society. The first (Anchorite) was largely confined to the East, and

was the *ne plus ultra* of freedom. The other forms lived a carefully regulated communal life, simple, active, religious. It was regarded as the highest—the *religious life*—and the monks were called *religious—regular clergy*, in distinction from the ordinary (secular) clergy. The monks were at first laymen, but later were counted among the clergy, and the monasteries became seminaries out of which came priests, bishops, etc. At first ordinary costume was worn, but later tonsure and distinctive dress was adopted. Monasteries produced both good and evil effects. (a) *Good*. They contained the best Christians, produced missionaries, scholars; were schools, publishing houses, hospitals, hospices, refuges from sin and danger, taught agriculture, architecture, labor, were nearly always on side of orthodoxy. (b) *Evil Effects*. They withdrew the best people from society and marriage, created a double standard of morality and exalted the false standard, made salvation depend upon outward asceticism, fostered superstition, often became frightfully corrupt. Monks took the three-fold vow of personal poverty (communal property was allowed), chastity (including renunciation of marriage), and obedience to superiors. These vows were irrevocable. At first free from the bishops, they were gradually brought under episcopal jurisdiction. Later (from 10th century on) they were largely removed from jurisdiction of the bishops to that of the pope.

(1) *Asceticism* developed before end of 2d century, and the first *Anchorites* appeared before end of 3d. The prototypes, and most celebrated were Paul of Thebes and Anthony (3d and 4th centuries) in Egypt, Hilarius in Palestine, and Simon (Stylite) in Syria in 5th century.

(2) *The Cenobite* form was established by Pachomius on the island of Tabernae in the Nile in 325, and was soon extended to women. He became abbot or archimandrite, and wrote the first monastic rule. This form was recommended by almost all of the leading fathers who belonged to it, was carried by Ephraim to Mesopotamia, by Eustathius to Armenia and Paphlagonia, by Basil to Pontus and Cappadocia. The latter wrote an improved rule which is still in use in the East.

Athanasius introduced (340) monasticism into Rome, whence it spread over the Western world, being recommended by Ambrose, Augustine, Martin of Tours, Jerome and others. Here it was less fanatical, better organized and more useful than in the East.

(3) *The first Order*, the Benedictine, was founded by Benedict of Nursia (480-543) at Monte Cassino in 529. His rule (*Henderson* 274-314) superseded all former rules in the West, and was the model of all later ones. Under this rule the church reared its scholars, authors, missionaries, saints, artists, bishops, cardinals, popes. The cultivation of learning was introduced by Cassiodorus 528 on. The opponents of monasticism were few—Jovinian, Helvidius, Vigilantius, Aetius.

VI. LITERATURE AND AUTHORS.

References: K. Secs. 47, 48; S. iii. 871-1028.

During this period Christianity completely conquered the literary world, Pagan literature ceased. It was chiefly in Greek and Latin, but some was in Syriac, Armenian, Coptic and (translation) Gothic.

It is entirely theological, for the most part polemical, often bitter and brutal; but there is profound theological speculation, exegetical studies, sermons, history, lives of saints for popular reading. The three main schools or types were the Alexandrian, the Antiochan and the Western. The output of literature was enormous.

BOOK III

THE MIDDLE (DARK) AGES, c. 600 TO c. 1517. AGE OF FAITH AND UNITY.

INTRODUCTION.

In general characteristics this period is sharply distinguished from the preceding and following. The political separation of the East from the West was followed by an increasing religious estrangement, finally resulting in division in the eleventh century.

(1) *In the East.* Mohammedanism rose as a mighty religious and political power early in the seventh century, quickly rent North Africa, Egypt, Syria and Asia Minor from the empire and subdued Persia. The empire continued to shrink and decay until it was finally extinguished by the Turks by the capture of Constantinople 1453. The church, without a strong centralized government, utterly subservient to civil power, oppressed by Mohammedanism, fell into complete stagnation. All intellectual life ceased, and its only missionary activity was the conversion of the Russians and other Slavs in 9th and 10th centuries.

(2) *In the West.* Settled kingly governments gradually rose on the ruins of the empire, Mohammedanism was forced back into Spain, and a new deluge of northern barbarians (Northmen) were converted and civilized. The empire was revived by Charlemagne and the Franks (800), and during much of the middle ages its power was great in West Europe, without, however, interfering seriously with the ex-

istence and development of national governments. Feudalism as a social, economic and political system preserved a measure of local independence, while the crusades unified the people and elevated royalty and the papacy. Religiously, it was a period of great activity. All of Western Europe, the entire Teutonic part of the race, was Christianized, dissent disappeared, the Western church was unified c. 8th century, and the whole was brought under the bishop of Rome. Canon law and the ecclesiastical courts became the rivals of civil law and civil courts; the Roman Curia the great court of appeal for Christendom. The Bishop of Rome became the mightiest potentate of the world. In the long struggle for supremacy between the papacy and the empire, both powers were greatly weakened towards the end of the period. In the 12th century dissent reappeared, and, despite the development of the Inquisition for its suppression, continued to gather strength to the end of the period. The church unfolded remarkable intellectual activity (scholasticism), a rich monastic life, produced wonderful architectural and artistic beauties. Universities arose at all the great centers and soon dominated the intellectual life of the world; Monks were the professors, artists and authors of the time.

A. EASTERN CHRISTIANITY TO 1453.

(A) THE HOLY ORTHODOX EASTERN CHURCH.

References: K. Secs. 66-71, 73; M. ii. 3-29.

I. EXTERNAL HISTORY.

1. POLITICAL HISTORY. At close of preceding period the empire was weak and torn by factions. It never recovered its former glory and power. Struggle with internal and external enemies continued to weaken it and reduce its territory till the capture of Constantinople by the Turks (1453), when it ceased to exist.

2. MOHAMMEDANISM.

References: N. i. 431-4; S. iv. 143-201; K. Sec. 65, 81; H. i. 522-37; A. ii. 191-206.

Islam, founded by Mohammed (571-632), is a fatalistic monotheism, of which Mohammed was the last and greatest prophet. Its Bible, produced wholly by Mohammed, is the Koran. Islam recognizes good and bad angels, a sensual heaven, permits polygamy, missionary operations with the sword, forbids intoxicating drinks. As a political system it was carried by the sword, over the whole eastern world. Jerusalem fell 637, all Syria by 639, Egypt by 641, all North Africa by 711, when it crossed into Spain, which was overrun by 713; but it was turned back at Tours 732. Eastward it had subdued Persia and extended to the Indus. In Asia Minor and Southeastern Europe it gradually encroached upon the empire until the capture of Constantinople 1453. In the meantime

it had split up into two great religious parties and many political divisions. To heathen it gave the alternative of conversion or the sword; to Christians conversion, tribute or the sword. It destroyed property, appropriated the churches for mosques and oppressed the Christians, many of whom became Mohammedans.

3. DIVISION BETWEEN EASTERN AND WESTERN CHURCHES.

References: K. Sec. 67; H. i. 538-45; S. iv. 304-25.

Before close of last period considerable differences in doctrine and practice had been developed, and sharp rivalries between Rome and Constantinople had caused friction and bitterness. The differences continued to increase; for, while the East became stationery, the West continued to develop. The differences were declared to be doctrinal and a bar to fellowship in 867, and in 1054 the two churches mutually excommunicated each other and the schism was complete. Apart from constitution the differences do not seem to be great. Eastern Church permits marriage of clergy up to the priest, the West does not; in West priests shave, in East do not; the West uses unleavened, the East leavened bread; the West uses images in worship, the East only flat surfaces; the West inserted *filioque* in the Nicene Creed, East rejected it; East practiced trine immersion, the West any mode. Several ineffectual attempts at reunion, notably at Councils of Lyons (1274) and Florence (1439), were followed by complete cessation of such efforts after fall of Constantinople. The two churches have remained hostile till to-

day. The Patriarch of Constantinople exercises spiritual primacy and jurisdiction over all orthodox subjects of the Turkish Empire. His election by the synod must be confirmed by the Sultan. The Russian, Greek, and some other orthodox Eastern churches are now independent of Constantinople.

4. MISSIONS.

References: K. i. Sec. 73; A. ii. 235-52.

About the beginning of the period Slavs poured into the provinces of Greece and for a time rent them from the empire and Christianity. By the middle of the 9th century they had been Christianized and reunited to the empire. About 850 the Monk Cýril was sent upon request to the Chazars in the Crimea. The entire kingdom was soon converted. In 861 the Bulgarian king and people were converted by Cyril and his brother Methodius, but in 866 for political reasons they joined the Roman Church. Since then Bulgaria has been under the Greeks, the Tartars, the Turks and has been independent.

The Christianizing of the Russians was begun about 850 by the Greeks, and was completed in about 150 years, Vladimir making Christianity the official religion in 988. The Metropolitan of Kiev was primate of Russia under the suzerainty of the Patriarch of Constantinople. The center of government was moved to Moscow in 1328, and in 1589 the jurisdiction of Constantinople was thrown off.

Cyril and Methodius also Christianized Moravia and Bohemia, reduced the Slavic language to writing, and laid the foundation for Slavic literature.

II. INTERNAL HISTORY.

1. ATTEMPTED REFORM OF WORSHIP—ICONOCLASM
(A. D. 726-842).

References: N. i. 386-92; K. Sec. 66; H. i. 507-21; A. ii. 206-22; S. iv. 447-65.

Image worship, both East and West, had grown beyond all bounds by eighth century. Opposition by Jews, Mohammedans, Monophysites and a few orthodox Christians. During the long and bloody controversy the reform in the East seemed twice to be victorious, but each time was defeated by a woman. For both political and religious reasons the Emperor Leo the Isaurian (726) forbade the worship of images, and (730) ordered them removed from the churches and destroyed. By the help of the army these decrees were executed with great violence. Germanus, Patriarch of Constantinople, was deposed, and most of the monks who supported image worship were chased out of the empire. In 754 a council at Constantinople declared against images, and the opposition continued till 780. In that year Irene became virtual empress because of the minority of her son Constantine VI. She called a synod in 787 in Nicea, which restored images to the churches, making the distinction between the adoration of images and the worship of God. They remained till Leo V (813-20) started a second crusade which lasted till 842, when Theodora, the regent, again restored them to the churches. Since then they have held undisputed sway in the Greek church.

The reform was largely inoperative in the West. The pope was the constant and determined friend of images. In 731 he excommunicated the iconoclasts.

The emperor responded by cutting off all his revenues in South Italy and annexing the churches of Illyria to Constantinople. But the pope triumphed, and this controversy shook Italy entirely loose from the empire. Charlemagne opposed image worship (Caroline books), and a synod of German bishops (794) condemned it, but this caused no cessation. In fact, the development, much freer in the West than in the East, has never been seriously disturbed except by the Reformation. Since this controversy both the Eastern and Western churches have made the distinction between the veneration (*veneratio*, *proskunesis*, *douleia*) of images and the worship (*latreia*) given to God.

The element of teaching and preaching almost entirely disappeared from worship which became more formal and cabalistic. The church produced a peculiar style of church architecture, characterized by gilded cupola or a trinity of them.

2. General stagnation, no important development in other respects. John of Damascus (700-54) the last writer of importance.

(B) OTHER EASTERN CHURCHES.

Reference: K. Sec. 72,

1. THE NESTORIANS OF PERSIA, opposing the worship of images, saints and relics and priestly celibacy, flourished under the Mohammedans till 13th century. Their seminaries at Edessa, Nisibis and Seleucia were famous. They produced an extensive theological literature (now mostly lost), and prosecuted mission work successfully in China and India. With the

overthrow of the Caliphs by Genghis-Khan in 1219 their prosperity ended and they were almost exterminated and driven into the mountains by Tamerlane, the scourge of Asia (1369-1405). They have not flourished since, but still exist.

2. THE MONOPHYSITE CHURCHES. (1) *The Armenian Church* enjoyed a good measure of independence and flourished accordingly. In the 8th and again in the 12th century it unfolded a rich literary activity. Some of the Armenians united with the Roman church in the 15th century. (2) *The Jacobite Church* (a) *In Syria* it was considerably oppressed but showed some literary activity. (b) *In Egypt* they (Copts) suffered terrible persecution in 13th century, being driven out of the cities and reduced to miserable weakness. (c) *In Abyssinia* they maintained their independence, but also fell into utter stagnation. (d) *The Maronites* in Mt. Lebanon joined the Roman Catholic church in 1182. They constitute the largest gains the Roman Catholics ever made in the East, and now number c. 200,000.

B. WESTERN CHRISTIANITY.

Here the complexity and richness of development makes it necessary to study by periods which are marked with tolerable clearness.

(A) FIRST PERIOD, c. 600 TO c. 850.

I. EXTERNAL HISTORY.

1. POLITICAL. Christian government was completely overthrown in North Africa by the Mohammedans during the seventh century, and has never been re-established. Beginning in 711, they rapidly overran

all Spain except the northwest portion, where the Christians rallied and began the struggle to throw off the Moslem yoke, which lasted till the end of the fifteenth century. The various German tribes settled down in their new homes, began to adopt the language, culture and religion of their subjects and to establish stable governments, which were elective monarchies, built on the old tribal organization, and were for a long time exceedingly crude and unstable. In England the Heptarchy continued till 827, when all England was united under Egbert, king of Wessex. On the continent the Franks continued to be the leaders. Their empire, which at the beginning of the period consisted of three parts (Austrasia, Neustria, Burgundy), was reunited 613, but each part retained a ruler or majordomus (mayor of the palace). Gradually these mayors became stronger than the kings themselves. In 687 Pepin, the Middle, of Austrasia, conquered the Mayor of Neustria and made himself Mayor of the entire Frankish empire to 714. His son, Charles Martel (Mayor 714-41) reduced the rebellious Frankish nobles, fought the heathen Saxons and Frisians, defeated and turned back the Moslems at Tours, 732. His son, Pepin the Short (Mayor since 741), with the approval of the pope, deposed the king and was himself anointed king by Bishop Boniface at Soissons, 751, thus beginning the Carolingian (Carlovingian) line. In 754 he and his sons were anointed by the pope himself at St. Denis near Paris; in return the Franks became the pope's protectors. Since 568 the Lombards had held most of North Italy, with their capital at Pavia, and were threatening to incorporate into their kingdom Rome and the *Patrimonium*

Petri, which were ruled by the pope in semi-independence. Pepin drove back the Lombards, confirmed the pope's rule, enlarged his territory by the gift of the exarchate and Pentapolis, thus (755) laying the foundation of the papal state; for this service Pepin received the title *Patricius* of Rome. Charles the Great (Charlemagne, 768-814), king, with his brother, Carloman, to 771, and then alone, destroyed the Lombard empire, 773, confirmed and enlarged the papal states, and himself took the title of King of Italy, extending his authority over Northern and Middle Italy, while the southern portion remained under the Greek (Byzantine) Empire. From 772 to 804, in many wars, he reduced the heathen Saxons and forced them to accept Christianity. He drove back the Mohammedans into Spain, conquered the Avars and other Slavs along the German border, and (Christmas, 800) was crowned emperor by the pope at Rome, thus reviving the Roman Empire in the West. The empire contained most of France and large sections of Germany, Switzerland, Italy and other modern states. Under Louis the Pious (814-40) the affairs of the empire fell into disorder, and after his death his sons, by the treaty of Verdun (843), divided the empire into three parts, East portion fell to Louis the German, West to Charles the Bald, and a Central strip, with the imperial dignity, to Lothair.

By the close of the period the Saracens had reduced Sicily and were threatening South Italy, still held largely by the Greeks. The Scandinavian countries were just beginning to come into view of history by piratical raids upon the coasts of Germany (Vikings).

2. MISSIONS. (*References: K. Secs. 75-80; N. i. 406-22; H. i. 556-89; A. ii. 50-124; M. ii. 49-98; S. iv. 27-42, 84-106.*) This was a period of considerable missionary activity. Early in the period the remnants of Arianism were converted to orthodoxy or overthrown by the Mohammedans, so that western Christianity was almost completely unified. Many new missions were undertaken and new methods adopted. They were originated and supported by the pope, by bishops or by kings; began at the top of the social scale and worked downward; produced a strong and secure ecclesiastical organization, but the rapid conversions were superficial and often political. The Christianity was of course not primitive, but the papal Christianity of the seventh and following centuries; in all cases the new mission was attached to the papal chair.

(1) *Anglo-Saxons* had remained heathen since their conquest of the British (449). Pope Gregory sent Augustine to England 597; he Christianized Kent and founded Canterbury, of which he was archbishop. Through half a century the work went on, Roman missionaries converting South and Scottish missionaries North England. The two types came in conflict, and at Synod of Whitby (664) the English decided to accept the Roman type for all England. The Scotch retired, and by 716 had themselves submitted to the Roman church. Most of the Irish had submitted as early as 701, and the Welsh did so later in this period, thus completing the Roman conquest of the British isles. The only changes necessary were the adoption of the Roman hierarchy and Easter reckoning. They continued priestly marriage, the use of the vernacular

in worship and other national customs, and were not completely Romanized until after the Norman conquest. A second archbishopric was created at York, and other bishoprics as needed. The final organization of parishes and bishoprics was made by Theodore of Tarsus, archbishop of Canterbury (668-80).

(2) *Irish mission* to the continent began in 590, when Columban (543-615), with twelve monks, settling in Burgundy, founded the monastery of Luxeuil and did extensive work among the moribund Christianity of the region. Driven away (610), they went to Bregenz, in Switzerland, and did successful work among the heathen. Leaving some of his followers (Gallus) behind to found St. Gall, Columban removed to Northern Italy (612) and founded the famous monastery of Bobbio. The influence of this Irish mission extended over wide areas along the Rhine, and lasted until the eighth century, when these monks joined the Benedictines. This missionary work was not subject to Rome.

(3) *Conversion of Germany.* a. *During seventh century* much mission work was done by Scottish and Frankish missionaries along the western and southern borders of Germany, but Christianity—regarded by Saxons as the religion of the hostile Franks—was opposed on political as well as religious grounds; missionaries suffered much hardship, and there were many martyrdoms. b. *Real progress* began with the coming of Anglo-Saxon missionaries, the greatest of whom were Willibrord and Boniface. Willibrord (658-739), apostle of the Frisians, began work 690 under protection of Pepin and supported by Rome. In 696 he became archbishop of Utrecht, and before his death

had converted the South Frisians, despite the continual opposition of their prince. Before close of period the Frisians were Christianized and furnished with Christian institutions. Boniface (680-755), the apostle of Germany, began his work in 716. He addressed himself to the overthrow of the Celtic mission and the revival and organization of existing Christianity in subjection to Rome more than to the conversion of the heathen. After preaching to the heathen Frisians he was, in 723, ordained by the pope missionary bishop and primate of Germany, after having sworn fealty to the pope. The year 724 he spent in Hesse, overthrowing the heathen and Scots and organizing the church in subjection to Rome; from 725 to 735 he did a similar work in Thuringia; the years 735 to 741 he spent in a not very successful attempt to organize the church of Bavaria in subjection to Rome. The sons of Charles Martel were favorable to the ideas of Boniface, who spent the next ten years in reorganizing the Frankish church in conformity and subjection to Rome. In 742 Austrasia, and in 744 Neustria, through synods, adopted his ideas and then gradually worked them out. In 755 he was killed while on a mission to the Frisians. c. *The Saxons* were violent opponents of Christianity and maintained their independence and their paganism till Charlemagne, by several bloody wars (772-804), forced them to accept Christianity and the Frankish yoke. He organized the church with eight bishoprics, and soon the Saxons were real Christians. d. *Scandinavia*. This mission was exceedingly difficult and discouraging for many years. It was begun among the Danes in 823 by Ebo, archbishop of Rheims, head of a diplomatic mission.

In 826 the king was baptized, and a young monk, Ansgar (801-65), the apostle of Scandinavia, began his work. Driven out of Denmark (830), he labored in Sweden for eighteen months. In 834 the bishopric of Hamburg was founded as a basis for the prosecution of this northern work. About 840 the mission was almost completely destroyed by heathen reaction and opposition. But about 850 both Sweden and Denmark were again opened to Christian work by favorable governments, and from that time on the mission flourished. The final work was done by missionaries from England.

II. ECCLESIASTICAL CONSTITUTION—THE PAPACY, HIERARCHY, CLERGY, MONKS.

References: K. Secs. 82-87; H. i. 473-501; M. ii. 84-110; A. ii. 125-162, 252-92; S. iv. 211-73.

1. THE PAPACY. The influence of the pope was greatly strengthened and extended during this period. The Mohammedan conquests eliminated his great eastern rivals, political anarchy in Italy made him a temporal ruler there, missions extended his sway over the British isles, the Frankish empire and parts of Scandinavia; renunciation of Byzantine authority and alliance with the Franks greatly strengthened him in all Western Europe; Pepin and Charlemagne made him temporal ruler of Central Italy (755); the forgery of the Donation of Constantine (Henderson, 319-29) confirmed his authority in the state; the transfer of the royal crown from the Merovingians to Pepin in 752, and the crowning of Charles as emperor in 800 increased his prestige. In this advance the popes were

compelled to oppose the princes in the state and the metropolitans in the church, and the struggle led to the production of the pseudo-Isidorian decretals, c. 850, which gave the pope temporal rule over princes and spiritual rule over the church, as against the metropolitans. These forged documents played a very important role throughout the Middle Ages (A. N. F. viii. 599-644).

2. THE HIERARCHY. Newly converted lands were divided into bishoprics and parishes and provided with clergy as rapidly as possible. In the Frankish empire the canonical election of the upper clergy was usually set aside by the princes who appointed or nominated them. Because of their culture and wealth, they were often more important than the secular nobles, and engaged much in political affairs, constituting one of the estates of the realm, with both secular and spiritual jurisdiction. The lower clergy were largely appointed by the bishops, but many churches and chapels had the right of private patronage.

3. CHURCH (CANON) LAW was introduced into the newly converted regions and enforced by state and church. The most important additions to these laws were the pseudo-Isidorean decretals.

4. CHURCH AND MONASTIC PROPERTY could not, according to the thought of the time, be alienated when once in ecclesiastical possession. Princes and rich people were generous with their gifts, and all property of clergymen and monks went to the church at their death. As a consequence, the church was growing immensely wealthy.

5. MONASTICISM was rapidly extended into England, Germany, and elsewhere. Monasteries for men

and for women were centers of culture and material development, sources of missionaries, etc. They were under the jurisdiction of their bishops, and the monks received priestly consecration only when they went as missionaries or were otherwise required to perform clerical functions. Many of the great monasteries were mighty forces for righteousness and religion. Their decay occasioned a reform in Germany by Benedict of Aniane beginning about 817.

III. THEOLOGY.

References: K. Secs. 90-92; S. iv. 511-572.

The developments in theology were unimportant and gathered around three controversies: 1. The *Adoptionist Controversy* (782-99) rose in Spain in an attempt to meet the monotheistic criticisms of the Saracens. It spread to Germany, where it was vigorously opposed by the theologians of Charlemagne. The Adoptionists held that only Christ's *divine* nature was properly son of God; His human nature became son by adoption. 2. *Eucharistic controversy* in Germany, 831 on. Paschasius Radbert, in 831, set forth clearly for the first time *transubstantiation*, the substance of the bread and wine are changed into the body and blood of Christ, though the term *transubstantiation* was not yet used. He was opposed by Ratramnus and most of the writers of the time 844 on, and was condemned by several synods. This controversy will be renewed in eleventh century and decided in thirteenth in his favor.

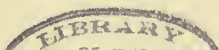
3. *PREDESTINATION CONTROVERSY* (847-68) was started by Gottschalk, a German monk, who read Au-

gustine and taught a double predestination—to life, and to damnation. He was condemned by several German synods, which asserted a moderate Augustinianism as orthodox doctrine.

IV. WORSHIP.

References: K. Sec. 88; M. ii. 112-14; S. iv. 397-454.

Naturally, worship, as it was practiced in Rome, was carried into the newly converted lands; it was also successfully introduced in most countries already Christianized. Only Milan and Spain were able to hold out against the Romanizing tendency. The Latin language and Roman liturgy were introduced, preaching decayed utterly (Charlemagne attempted to revive it), Roman music received some German additions, the organ was imported from Greece, 757. Every new church and monastery was provided with relics (what?), of which Rome was chief source; saint worship was common, but image worship not so gross elsewhere as in Italy and East; pilgrimages to graves of Peter, Martin of Tours, James of Compostella were frequent. The beginning of the church year was changed to Christmas, while the Roman saints days and church festivals were adopted and others created. Heathen days, temples, saints and customs were adopted, as far as possible, to conciliate the new converts. The name of the Passover was changed among Teutons to Easter and brought into connection with the spring festival of the goddess Eostra. Churches were built on the model of the Roman basilica, and were ornamented with paintings, wood carvings, altar pieces, etc. As long as only a few churches had the



right of baptism, there were baptistries, clock and bell towers apart from the churches, but when that right was conferred on all churches the tower began to be built on the church, fonts to take the place of baptistries, and sprinkling the place of immersion.

V. CHRISTIAN LIFE.

References: K. Sec. 89; A. ii. 153-66; M. ii. 114-19; S. iv. 371-85.

In general, this was a period of ignorance, superstition and deep moral degradation. The church, though it was the chief moral and intellectual force of the time, could not escape the general decline. *The higher clergy*, appointed for social or political reasons, or as a result of simony, delighted in hunting, war and debauchery, giving little or no attention to their proper duties. *The lower clergy*, as a rule from the lower classes, were ignorant, superstitious and immoral. Charlemagne sought to elevate the standard of efficiency by establishing schools, introducing canonical life (communal life around the bishop) and rigid discipline, but with little success. *The monks* were the saving salt, founding schools, furnishing missionaries and reformers, improving agriculture, diffusing learning. The church was compelled to tolerate slavery (had slaves itself), and such legal customs as the oath, the ordeal (duel, fire, water, cross, eucharist and other tests) by which it was thought God decided questions. Before end of period confession was required at least once a year, and excommunicated persons suffered certain civil disabilities. For venial sins penance was required, and the penalties for various sins were so

fixed that they were written out in penitential books (Theodore, Bede, others). The payment of money in place of other forms of punishment (an old German legal custom) gave rise to the practice and doctrine of *indulgences*, which consist in the payment of money for a part or all the punishment imposed by the church. Later the punishment of purgatory was thought to be shortened or absolved by the church on payment of money.

VI. LITERATURE AND THEOLOGICAL SCIENCE.

References: K. Sec. 90; A. ii. 167-88; M. ii. 122-32.

The beginnings of theological literature in the vernacular, seen among the Goths in the last period, died away and only the Latin was used. Submission to the Roman See brought the Teutons in contact with the earlier Christian and classic culture. Some knowledge of Greek lingered here and there. Literature, produced wholly by monks, was mostly historical and practical, and showed little originality, being largely compilations from the fathers. Literary activity passed almost entirely from the Latins to the Teutons, Gregory the Great being the last Roman writer of note. The most notable writers were Isidore, a Visigoth of Seville, d. 636 ("Sentences" and "Ecclesiastical Offices"); Venerable Bede, an Anglo-Saxon monk of Jarrow, d. 735 (Eccl. Hist. of Eng., others); Alcuin, an Anglo-Saxon, d. 804, assistant of Charlemagne (compilations, letters); Paulus Diaconus, a Lombard at court of Charlemagne, d. 795 (His. of Lombards); Rabanus Maurus (d. 856), of Roman blood, but long Germanized (commentaries, homilies, etc.); Pascha-

sus Radbert, d. 865 ; John Scotus Erigena, Irish, mystical philosopher, died c. 877.

- (B) SECOND PERIOD, FROM c. 850 TO c. 1050.
(In many respects, the darkest period in
Christian History.)

I. EXTERNAL HISTORY.

References: Bryce, Holy Roman Empire, Chaps. VI-IX.

1. POLITICAL HISTORY. It was a period of terrible disorders, robbery, bloodshed, almost anarchy. Europe was beset on the southeast by the Mohammedans, who laid waste the Mediterranean coasts ; on the east by hordes of Slavs (Hungarians, Wends and others), who again and again laid Germany waste and penetrated to the heart of France ; on the west and north by the Northmen (Danes, Swedes and Norwegians), who wasted the Atlantic coasts, penetrated Germany and France by the rivers, appropriated a large section of Western France (Normandy), passed into the Mediterranean and formed a kingdom in Southern Italy, harried the British Isles for two centuries and finally completely overthrew the existing government of England.

(1) *Germany.* Carlovingians, 843-911 (Louis the German, 843-876, Charles the Fat to 887, Arnulf to 899, Louis the Child to 911) ; Conrad I. to 918 ; Saxon line, 919-1024 (Henry I to 936, Otto I (the Great) to 973, Otto II to 983, Otto III, 1002, Henry II, 1024) ; Conrad II to 1039 ; Henry III to 1056. In 870 the portion of the old empire between Germany and France was apportioned between them, Germany obtaining the

imperial dignity. It has remained debatable ground to the present. In 875 Charles the Bald of France became emperor, but in 881 Charles the Fat, of Germany, recovered the title for Germany, and henceforth the imperial dignity remained with the German king, but was actually worn only when able to assert authority as king of Italy and secure the papal crowning and anointing as emperor. Hence frequently there was no emperor, and often the king of Germany was compelled to wait long for the imperial dignity. From 899 to 962 Germans exercised no authority in Italy, and Italian nobles were fighting for the imperial crown. Germany was wasted by the Slavs on the east, and the Northmen on the west, until under Louis the Child the German kingdom threatened to dissolve into great independent duchies (Saxony, Franconia, Bavaria, Schwabia, Lothringia). Henry I (The Fowler) stopped the advance of the Slavs and Northmen, began to reduce the great nobles to submission, and bring order and safety in the land. Otto I completely defeated the Slavs, reduced all the great nobles to submission, restored German authority in Italy, and in 962 revived the empire (Holy Roman Empire of the German Nation) by having himself crowned emperor. He made the bishops and archbishops secular princes to offset the great nobles. They held high place in government, but were appointed by and were subject to the king. The imperial coronation was nearly always obtained from the pope by force, and frequently caused bloodshed. After the death of Otto I the empire decayed until Henry III brought it again to a high point of glory and power.

(2) *France.* The Carolingians, 843-987; Charles the Bald to 877; Louis the Stammerer, 879; Louis III

and Carloman, 884 (L. killed accidentally 882; C. 884); Charles the Fat, 884-7. After the death of Charles there was political anarchy for a century. Sometimes six or seven men were contending for the crown.

France did not suffer seriously from the Slavs, but the internal disorders were greater than in Germany, and the Northmen settled on the Seine, ravaged the country till they were recognized as the lawful vassals of the king in 911 (Normandy). Here they soon adopted the French language and the Christian religion. In 987 Hugo Capet became the founder of a new dynasty, which lasted till 1328, but the royal authority was greatly reduced and the great nobles were long practically independent, often more powerful than the king, and the central government was only a name.

(3) *England*. The attacks of the Danes on England had begun before the middle of the ninth century. They were still ruthless heathen. Alfred the Great succeeded in stemming the tide, but was compelled to leave a large part of North England to them. They settled down and were gradually Christianized, but toward end of tenth century invasions began again. In 1002 the Danes were massacred (Danish Vespers), and this caused the complete reduction of England by Canute and his son (1016-1042). He was succeeded by Edward the Confessor, the last of the Anglo-Saxon kings.

(4) *Spain*. The splendid Caliphate of Cordova lasted from 755 to 1031, when it broke up into many smaller Mohammedan states. The Christians in the north had formed three kingdoms, Castile, Aragon and Navarre. The struggle between the two faiths

continued through the period, with the Christians gradually regaining their lost territory.

2. THE PAPACY. (*References:* K. Sec. 96:1-5; M. ii. 155-88; N. i. 494-502; A. ii. 253-320; S. iv. 273-303.) The earlier Carolingians exerted a very decided influence upon the election and policy of the popes; but as the line decayed the popes struggled for independence and increased influence in church and state. This culminated in Nicholas I (858-67), one of the most powerful of the popes; he and his next two successors sought to extend their authority over all opponents in church and state and destroy the power and rights of metropolitans and kings. The papacy then fell into utter decay for almost a century. It was the football of Italian parties, and was generally filled by unworthy men. From 904-63 the Pornocracy, the pope controlled by three unworthy women (Theodora and her daughters, Marozia and Theodora), brought frightful moral conditions. In Germany the Saxon kings were reforming the church by appointing able bishops, investing them with authority over temporal matters and requiring service from them as from other nobles. When Otto the Great reached Rome he deposed a corrupt pope (963), had a better one elected, and forced the Romans to swear never to elect a pope without the emperor's consent and approval. There was frequent schism, but under the Ottos real improvement. Otto III adopted the plan of appointing German popes. After his death the great office fell back into the hands of the Italian nobles and became unspeakably corrupt. Henry III in 1046 held a synod at Sutri, which deposed two corrupt popes and elected a

new one. This was the beginning of the great reform which ushered in the glorious period of papal power and ascendancy.

3. MISSIONS. (*References:* M. ii. 133-54; A. ii. 223-52; K. Sec. 93:1-9.) The Northmen who migrated into Christian territory were all converted during this period. The work of Christianizing Denmark, Norway and Sweden was carried to completion amid many relapses and much persecution. In each case it was finally accomplished by the conversion of the royal family, who then used its influence in favor of Christianity. The work of preaching was done chiefly by Anglo-Saxons and Danes converted in England. In *Denmark* Christianity was finally firmly established by Canute the Great (1016-35). About the same time it was finally victorious in Sweden and Norway. During the century, from about 950 on, the Wends, Poles, Prussians and Hungarians were converted by German missionaries and organized, for the most part, under German bishops and archbishops.

II. INTERNAL HISTORY.

References: M. ii. 189-221; A. ii. 337-442; S. iv. 367-70.

Of the internal development of the church during these two centuries there is little to relate. It was a period of stagnation and decay; few men of ability and little literature. In England Alfred the Great strove to enlighten and elevate his people, but with little success. He was followed by St. Dunstan (925-88), with little better success. An important reform of the monasteries was begun by the organization of the Congre-

gation of Clugny, 910 (Henderson, 329-33). It was made directly subject to the pope, under strict rule, possessed of a beautiful service, and devoted to the hierarchal reform of the church. Many subordinate monasteries were associated with the mother institution, and together formed a branch of the Benedictines known as the Congregation of Clugny. This movement had great influence on the general reform of the church. New orders and congregations were also formed. Schools continued in connection with the more important monasteries, but were much decayed. For keeping the peace the church established at various places the "Truce of God," by which no one was allowed to fight from Wednesday evening to Monday morning, nor on feast days. The *Interdict* was also developed, by which a whole community was denied all the blessings of religion for a period.

Theology suffered complete decay, there being no development or writer of importance in the entire world during the two centuries of the period. Preaching and religious instruction suffered the same fate. Morals and Christian life were at their ebb tide. This period is the "Dark Age."

(C) THIRD PERIOD FROM c. 1050 TO 1305.

This is the period of papal glory and supremacy, and of splendid intellectual activity. The great revival began with the period, and continued to increase to about 1215, and then maintained its high level for nearly a century.

I. EXTERNAL HISTORY.

1. POLITICAL HISTORY. In general the nobility were repressed, royal authority exalted and strengthened, the nations consolidated; but the empire began to fall to pieces toward the close.

(1) *The Empire*. —(Bryce, chs. x-xii.) The outstanding facts of the period were the struggle of the emperors to suppress the great nobles of the realm, to assert their authority over Italy, and to control the church; i. e., the papal elections, the episcopal appointments and the church's property. Henry IV. (1056-1106) reached his majority and took over the reins of government in 1065, put down a Saxon uprising in 1075, had the pope, Gregory VII, deposed by a German synod (1076) because of his investiture decree, was put under the ban, did penance before the pope (Canossa, 1077), and was released. Henceforth two great parties in the empire, Ghibeline and Guelph, supported the pope and emperor respectively. Rudolph of Swabia chosen king by German princes, carried on civil war till 1080, when he was killed. Henry captured Rome (1084), set up an anti-pope, who crowned him emperor and drove out Gregory VII, who died at Salerno, 1085. Henry was still opposed by many nobles, and was finally overthrown by his own son, who ascended the throne as Henry V (1106-1125). The strife with nobles continued; likewise that with the pope, till ended (1122) by Concordat of Worms (Henderson 408f), by which in Germany bishops and abbots must be elected in presence of emperor or his representative, and be invested before consecration (not with ring and staff) with scepter by emperor. In Burgundy

and Italy investiture took place after consecration. This compromise peace did not last long, and the struggle with the nobles continued. Frederick I (Barbarossa), an exceedingly able prince, undertook to restore the imperial authority over the German princes, Italy and the papacy. The Lombard cities, which had grown into independent republics in recent years, and the Norman kingdom in South Italy (Kingdom of the Two Sicilies), which had risen in the eleventh century, were the chief support of the papacy. To reduce them and the pope, Barbarossa made six expeditions to Italy. During the first (1154) the republic which Arnold of Brescia, an opponent of the worldly authority and riches of the church, had set up, was overthrown and Arnold was burnt, while the pope, restored to his authority, crowned Frederick emperor. On the second expedition the rebellious city of Milan was destroyed (1162) and an anti-pope was set up. Milan was soon rebuilt, and in 1176 the Lombard cities completely defeated Frederick at Legnano and he was compelled to make peace with them and the pope practically on their own terms. Drowned on crusade (1190), he was succeeded by Henry VI, who reigned ably until 1197. Civil war followed his death to 1208 (Philip to 1208, Otto IV to 1215). Struggle between papacy and empire reached climax under Frederick II (1215-50), a highly gifted prince and decided opponent of the worldly power of the papacy. Crowned emperor 1220 on the promise to lead a crusade, he was put under the ban 1227 for failure to do so, went in 1228, was successful; was released from the ban 1230; peace to 1239, and then war to his death. In 1239 he was put under the ban, in 1245 deposed. The pope renewed the ban

and ordered the princes to execute the deposition. Several opposing kings were set up. After the death of Frederick, his house quickly died out. There was an interregnum in Germany (1256-73); the kingdom of the Two Sicilies was given by the pope to the French under Charles of Anjou (1266); the French in Sicily were murdered, 1282 (Sicilian Vespers), and the island was attached to Aragon, while the French continued to hold Naples. The long struggle between the papacy and the empire had exhausted both. The empire was never again able to exercise authority over Italy or the pope, and contented itself with trying to hold Germany together. The popes at the close of the period became the vassals of France, and plunged into the depths of impotence.

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(2) *Italy*, as we have seen, was not a political unity. In the northern portion the empire exercised sovereignty, but gradually lost control and left the North Italian cities (Venice, Florence, Genoa, Milan, etc.) to grow into independent states of various forms; in the center the papal state cut the peninsula in two; in the south the Normans began to settle about 1027, rapidly made themselves masters of Southern Italy and Sicily, driving out Greeks and Saracens; were sometimes the opponents and sometimes the supporters of the pope, who gave the ruler the title of king. In 1189 the kingdom passed by inheritance through the wife of Henry VI to the Hohenstaufen, was given by the pope to Charles of Anjou (1266), and 1282 Sicily was given to Peter of Aragon. It was the political policy of the popes to protect their own dominions by fostering disunion in Italy, striving to prevent any power from becoming dominant.

(3) *In Spain* the conditions of the preceding period continued through this, with the Christians growing gradually stronger. Aided in a crusade by 60,000 Christians from France and Germany, they inflicted a decisive defeat on the Mohammedans near Tolosa (1212), and founded the kingdom of Portugal.

(4) The history of *France* was largely a struggle of the king to put down the feudal nobility and expel the English kings from their possessions in France. At the beginning of the period the king had little more authority than many of his nobles. When the duke of Normandy became king of England in 1066 he retained his possessions in France. Subsequently these were enlarged by marriage and conquest, and constituted a source of infinite trouble for the French. Philip II (Augustus), 1180-1223, won back much of this territory from the English and greatly strengthened the royal authority. The same work was carried forward by St. Louis (1226-70) and Philip the Fair (1285-1314), but at the close of the period the English kings still held large portions of France and would soon lay claim to the French crown and bring on the Hundred Years War.

(5) *England*. At the beginning of the period England was a united kingdom, with Scotland, Wales and Ireland independent. Feudalism had not risen there. Dane and Saxon had been amalgamated, Anglo-Saxon language, customs and laws prevailed. William, duke of Normandy (the Conqueror), overthrew the government and became king, 1066. He was French in language, ideas, customs, etc. He was an able ruler; reorganized and greatly improved the condition and government of England, both in church and state, intro-

ducing many Normans in all departments. Henry II (1154-89), the first of the Plantagenets, obtained by inheritance and marriage nearly half of France, but much of this was lost by his own sons, Richard (1189-99) and John (1199-1216). Henry greatly improved the administration of justice and the government of the realm. John was forced to grant the Great Charter (Magna Charta) in 1215 (Henderson, pp. 135-48). Under Henry III (1216-72) parliament began to be formed, the Commons being called first in 1265. This innovation was formally adopted in 1295. Under Edward I (1272-1307) Wales was incorporated in England, and an effort made to conquer the Scotch, who defeated the English at Bannockburn in 1314.

2. THE PAPACY. (*References: N. i. 502-23; A. ii. 477-639; K. Sec. 96:6-23; M. ii. 243-91; H. i. 753-77; S. v. Part I, 7-210.*) The church had been deeply debased in morals, utterly subservient to secular power, often only a tool of princes. The spirit of the Clugniac reform seized the papacy with the German popes at the beginning of our period. It was directed against simony and concubinage among the clergy. The popes from 1046 on sought to repress these two evils. As means to these ends, the effort was made to subdue the whole church under the papacy and subject the state to the control of the church, the spiritual, and therefore the higher power. In order to free the popes from the control of the Roman nobles, and of the emperor, the decisive voice in the election of pope was given to a college of cardinals in 1059 (Henderson, 361ff). Hildebrand, a moving spirit in these reforms from 1050 on, became Pope Gregory VII (1073-85), and at

once pushed them with great vigor and ability. Political circumstances caused the chief conflict to be with the Empire, but there were conflicts with all the Western powers. In 1074 Gregory renewed the law against concubinage, and sent the canons to all bishops and legates to see that they were enforced. In cases of resistance he called upon the secular princes to execute them, and it was done with great severity. He secured the complete triumph of official celibacy. He next attacked simony (1075), striking at its root by forbidding laymen to give, or bishops and abbots to receive from laymen, a bishopric or abbacy by investiture with ring and crozier as a sign of their allegiance to secular authority. This led to the celebrated conflict with Henry IV (Canossa, 1077, see above) and the election of an anti-pope, causing a schism which lasted to 1139, and the pillaging and burning of Rome by the Normans, who became the pope's chief supporters. In England William the Conqueror, who, with Lanfranc, was reorganizing the English church on a French model, 1070 on, resisted successfully Gregory's claims. He appointed and invested the bishops, giving the pope only the right of confirming his action; gave Canterbury the primacy over York; allowed no pope to be recognized by his clergy, nor any papal legate or communication to enter England without his permission; refused to swear fidelity to Gregory and his successors, and forbade marriage to the canonical clergy only, and to those who were in the future to be ordained. After Gregory's death the struggle continued in Germany, France and England (Anselm). In 1111 pope and emperor made a treaty by which the church gave up all its feudal rights and possessions, and the

emperor gave up the right of investiture, but the clergy would not accept this arrangement. Peace finally made with the empire by Concordat of Worms, 1122. During the reign of Barbarossa the strife broke out afresh. Imperial law was set over against canon law (Roncaglia, 1158), and a new schism lasted from 1159 to 1177.

At this time there was serious difficulty between church and state in England. Henry II of England sought to make the clergy amenable to the royal court and otherwise bring them under the control of the state. He was opposed by Thomas a Becket, who, however, agreed to the Constitutions of Clarendon, 1164 (Henderson, pp. 11-16), which gave the king authority over the clergy. Becket repented, fled to France, was later reconciled to the king, returned to England, caused fresh trouble, and was killed at Canterbury, 1170. Henry did penance for this, gave up most of his advantages, and Becket was canonized, his body working many miracles down to the Reformation.

In 1179 it was decreed at the third Lateran council that two-thirds of the votes of the cardinals were necessary to election. This to avoid further schism (Henderson, p. 336f).

Innocent III stands at the zenith of papal power. He mediated between the rival kings Otto and Philip of Germany; educated and consecrated the Emperor Frederick II; put France under interdict (1200) and forced the king, Philip, to take back his wronged wife; he held the king of Portugal in leash, and crowned Peter of Aragon at Rome (1204) as a fief of the Holy See; Armenia sought his protection; the Hungarian king obtained his crown from the pope. He forced an

objectionable man, Stephen Langton, into the See of Canterbury, and when John resisted, put England under the interdict, 1208, put John under the ban and deposed him, 1212, and ordered the King of France to execute his decree. John surrendered, made over England to the Holy See, and received it again as a fief 1213. The brilliant fourth Lateran Council, 1215, was "the apex of papal glory." A bitter fight between pope and emperor continued through the reign of Frederick II, and even St. Louis of France issued a Pragmatic Sanction (1269, of doubtful authenticity) protecting the French church from the tyranny and exactions of the papacy. Boniface VIII undertook to play the role of Innocent III. The kings of France and England were taxing the clergy to carry on their wars. This Boniface forbade on pain of excommunication in the Bull *Clericis laicos* (1296, Henderson, 432-4). Philip replied by forbidding the export of money from France. The pope explained away his meaning and canonized Philip's grandfather, Louis IX. In England he met with no better success. In 1300 he celebrated a great jubilee (the first), and in 1302 published the Bull *Unam Sanctam* (Henderson, 435-7), making obedience to the pope necessary to salvation. He died in mortal conflict with the French king in 1303.

3. THE HIERARCHY AND THE CONSTITUTION OF THE CHURCH. (*References: A. ii. 640-51; M. ii. 292-320; K. Sec. 97; S. V. Part I, 764-829.*) During this period power was more and more centralized in the pope and the clergy freed from secular control. Canon law was thoroughly systematized by Gratian (c. 1150); the Crusades made the pope the

central figure of Christendom; he is coming to be considered the vicar of God, or of Christ, in whom is the ultimate source of all authority in church and state; in church this authority is exercised directly; in state indirectly, through secular rulers; both swords belong to the church, the spiritual wielded by the church, the secular by kings for the church, and at its command; the pope is more and more the source of ecclesiastical law, so that councils must be called and held under papal authority, and their decrees published in his name; he can dispense with these laws, and as a court of last resort, all cases can be appealed to him either before or after trial; metropolitans were required to swear the oath of fealty to the pope, while the exclusive right of confirming and consecrating bishops, and in some cases nominating them, begins to be claimed by the pope; legates go over the world exercising directly and personally the pope's power; increasing business develops a large Roman court (the Curia), which is henceforth to play an important part in papal history; the effort is made to deprive the laity of all influence on the election of bishops and to withdraw the clergy entirely from all civil burdens and jurisdiction; the enormous income of the church from its own possessions was further increased by tithes and many special taxes, often raised to meet the burdens of a crusade, and then expended otherwise; the enforcing of celibacy made the clergy more dependent on the hierarchy, while the monks were gradually released from episcopal and put under direct papal control; the mendicant orders established under the direct control of the papacy formed a powerful standing papal army. While this hierarchical organization was being thus consolidated into an absolute monarchy, it was at the

same time being geographically extended by missions over the remainder of Northern Europe and, by the influence of the Norman conquerors of England, over Scotland under St. Marguerite (1045-93) and David (1124-53). Ireland was given by the pope to the English king (1154) who invaded the island (1171) and began the reorganization of the church under the papacy.

4. MONASTICISM — MENDICANT ORDERS. (*References: M. ii. 346-54, 404-21; A. ii. 681-727; H. i. 707-13, 807-18; K. Sec. 98; S. v. Part I, 308-426.*) This was the flourishing period in monastic history. Old orders were reformed, new ones founded, the mendicant friars organized, the monks greatly multiplied, furnishing the great men of the time; abbots had practically episcopal rank with liberty to wear bishop's mitres. The monks were now considered clergymen, and lay brethren were admitted to attend to worldly business. (1) The congregation of the *Cistercians* founded at Cîteaux 1098 on the basis of obedience to bishops, non-interference with pastorates of others, absence of ornaments in churches and monasteries. Bernard of Clairvaux. (2) *Carthusians*, founded 1086 in Southeastern France, were very rigid. (3) *Premonstratensians* founded 1121, strictly ascetic, but given to preaching. Others of less importance multiplied to such an extent that the formation of other orders was forbidden at Fourth Lateran Council 1215. Nevertheless the two great *mendicant orders* were approved by the Pope almost immediately. They did not withdraw from the world, but went among men, teaching, preaching, serving; living from charity. They were home mission-

aries, traveling evangelists, with all their powers, excellencies and faults. (1) *Franciscans or Minorites* (fratres minores), founded by Francis of Assisi (*Life of Francis*, by Paul Sabatier) about 1208, and recognized by pope 1223 (Rule, Henderson, 344-9). They renounced all property, went barefoot, clothed in rough garments, devoted themselves to acts of self-denial. The order soon split over the question of holding property, and the rigorous party (spirituelles) eventually became bitter enemies of the papacy and hierarchy. They had a general in Rome, a provincial in each country, and a guardian over each cloister. (2) *The Dominicans or Preaching Monks*, founded by Dominic, a Spanish noble, for winning back the heretics of South France, were authorized by the pope, 1216. Their purpose was popular preaching and hearing confession; they had a general in Rome, a provincial in each country and a prior over each monastery. They encouraged liberal studies, soon held most of the important professorial chairs, had many great scholars, were ardent missionaries, were entrusted with the management of the Inquisition 1232. The Franciscans cultivated learning to a less degree. The two orders have ever been sharp rivals. Other orders of somewhat similar character were the Carmelites (founded on Mt. Carmel), and the Augustinians. Several orders of women rose during this period. The great orders became rich, brought confusion in the church and were bitterly criticised by the end of the period.

Semi-monastic organizations were formed among laymen. (1) The Humiliati at Milan in 11th and 12th centuries. (2) The Beguines for women and Beghards for men in France, Belgium and elsewhere.

They kept up their work but lived a celibate life devoted to Christian service and eventually became more or less hostile to the church.

5. CRUSADES (Wars of the Cross). (*References:* K. Secs. 94, 98:8; N. i. 456-63; S. v. Part I, 211-307; H. i. 787-804; Ludlow, *The Crusades*, N. Y., 1897.) The crusades (1095-1291) were an attempt of Western Christians to recover the holy places of Palestine from the Mohammedans, who had held them for over four centuries. The causes were (1) economic, (2) social, (3) political, (4) religious. Every possible motive was appealed to in order to induce men to go. The separate crusades, variously numbered, were rather periods of special activity than single expeditions. (1) The first, preached by Peter the Hermit and Urban II (Clermont) in 1095, was composed almost entirely of French, led by Norman and French nobles (Godfrey of Bouillon, Raymond, Hugh, Tancred, Robert of Normandy, but no kings), went overland, captured Nicea, Tarsus, Antioch, (Holy Lance), Jerusalem July 15, 1099. They set up the kingdom of Jerusalem, discovered the true cross and organized a Roman Catholic church, with patriarch, four archbishops and several bishops, under the authority of the pope. A side expedition by Baldwin captured Edessa and set up government there (1097-1144). Soon most of the surviving crusaders returned to Europe. (2) The second crusade (1147-9) occasioned by the fall of Edessa in 1144 and again 1146, preached by Bernard of Clairvaux, composed of French and Germans and led by Louis VII of France and Conrad III of Germany, went partly by land and

partly by sea, lost most of its men on the way, attempted in vain to capture Damascus. A dead failure. (3) The third crusade (1189-92), occasioned by the re-conquest of Palestine by Saladin and his capture of Jerusalem (1187), was composed of French, Germans and English, led by the Emperor Frederick Barbarossa, who went by land and was drowned near Tarsus (1190), by Philip II of France and Richard Coeur de Lion, of England. The last two went by sea, capturing Cyprus on the way to Acco, which was quickly captured; the French then returned home, while Richard tried in vain to capture Jerusalem, succeeding in recovering the coast from Joppa to Acco. On his way home he was held a captive in Austria for several months until he was ransomed. (4) The fourth crusade (1202-4), roused by Innocent III, composed chiefly of French and led by French barons, aimed primarily at Egypt; but on way captured Zara in Dalmatia for the Venetians who were transporting them by sea; at Constantinople they were persuaded to restore the deposed Isaac Angelus to the throne, and when he failed to establish the Roman church and pay the money he had promised they recaptured Constantinople and set up a Latin empire there (1204-61) and several duchies and kingdoms in various parts of the East, all having the Roman church. Several minor expeditions followed; Children's crusade 1212 and others. (5) The fifth crusade (1228f) undertaken by Emperor Frederick II, who recovered by treaty Jerusalem (where he crowned himself emperor) and Nazareth, together with a strip of land from Nazareth to the sea. In 1244 Jerusalem was recaptured by Mohammedans who have since held it. (6)

Sixth crusade (1248-54) was led by Louis IX (Saint) of France who attacked Egypt as the key to the Mohammedan position, was defeated and captured near Cairo, was ransomed, sailed to Palestine, fortified Acco and other coast cities and returned to France 1254. Antioch fell 1268. (7) The seventh crusade (1270) was also led by Louis IX who attacked Tunis but was swept away with most of his army by disease. In 1291 Acco was captured by the Mohammedans, the Christians gave up Tyre, Beyrut and Sidon and the crusades were at an end. Various subsequent attempts of the popes to arouse the crusading spirit were unsuccessful.

Some of the results were (1) the elevation of the church and papacy; (2) the destruction of feudalism and the strengthening of kingly governments; (3) development of commerce and of cities; (4) diffusion of culture in the West; (5) the development of knight-hood; (6) founding of three orders of spiritual knights who took the three monastic vows and in addition the vow to fight the infidels. (a) *Knights Templars* or *Templars* were founded by French knights (1118) near Solomon's temple. Wore white mantle and red cross; 1291 they were transferred to Cyprus, and in 1312 dissolved by the pope at the request of the French king who wanted their great wealth. (b) *Knights of St. John or Hospitalers*. Originally a brotherhood of the hospital of St. John in Jerusalem formed by Italian merchants (1048), it was changed into an order of knights. They wore black mantle and white cross, were transferred to Cyprus 1291, to Rhodes 1310, to Malta 1526, where they were dissolved by Napoleon 1798. (c) *Teutonic Order*. A

brotherhood of Germans formed at Acco (1190) to care for the sick, was transformed into an order of knights 1198, wore white mantle, black cross. Invited in 1226 by Duke of Poland to fight the heathen Prussians, they reduced Prussia (1230-83) and founded a monastic state. In 1291 the seat of the Master of the order was transferred to Venice, 1309 to Marienburg, 1457 to Königsburg. In 1525 many of the knights joined the Reformation, and the state was made a secular duchy.

6. MISSIONS. (*References: K. Sec. 93; M. ii. 361-7; A. ii. 800-10; S. v. Part I, 427-57.*) Amid much hardship and suffering, many relapses and discouragements, rest of North Europe was Christianized and organized under papacy during this period. It was done largely by the monastic orders under the direction and with the support of northern bishops. The Wends, Pomeranians, Finns in 12th century; Esthonia, Livonia, Courland in 12th and 13th centuries; Prussia and Lithuania in 13th century. A Latin mission was undertaken by the popes to the Mongols in the far East in 1249 and 1253. Unsuccessful. Again in 1292 the Dominicans were unsuccessful (Marco Polo). In 1291 Franciscans began mission in Pekin; founded churches, baptized many Mongols, translated the Psalms and New Testament into Mongolian and flourished generally until 1370, when the Mongolian dynasty was overthrown and driven away along with the Christians, by the Ming dynasty. In Persia the Mongolian dynasty wavered between Christianity and Islam until 1405, when it was overthrown and Islam has been the royal religion since.

Various efforts were made for the conversion of the Mohammedans in North Africa, Sicily and Spain.

St. Francis at Damietta (1219) and several Franciscans; likewise several Dominicans. Raymund Lull of Majorca, d. 1315. All were fruitless.

II. THEOLOGY—SCHOLASTICISM.

References: K. Secs. 99-103; N. i. 474-90; H. i. 851-901; A. ii. 728-89; M. ii. 368-81, 422-38; S. v. Part I, 587-699; Fisher, *Hist. Doc.* pp. 212-62.

This is the rich and productive period in mediæval theology. It was written in Latin, chiefly by Italians, French and Germans; characterized by some of the boldest and most acute thinking of Christian history. From the fact that it found its home in the schools it is commonly called *Scholasticism*. Its aim was not the discovery or further development of truth, but the justification of existing church doctrines by reason. Its method was that of deductive logic, dialectic and speculation, the division and subdivision of a general subject until each detail was exhausted. The material was sentences of the Fathers, dogmas and canons of councils, decretals of the popes, etc. The conclusion was confirmed by quoting the Fathers, Aristotle and sometimes the Bible. No subject was too vast to be understood. It was in no sense Biblical theology, and in later years it degenerated into trivialities. The great philosophical problem was the truth of *realism*, *conceptualism* or *nominalism* (*ante rem*, *in re*, *post rem*); affected more or less all other questions. Questions discussed were the being, nature and attributes of God; the Trinity; the relation of God to the world; freedom and necessity; ethics, etc. The study of Aristotle exerted profound influence on the method

and later upon the matter of theology. Scholasticism is usually divided into three periods. (1) Its rise 1050-1200. (2) Its glory 13th century. (3) Its decline 14th century. In the first period nominalism, in the second realism, and in the third nominalism again prevailed. The universities in 13th century became its chief home. There was little study of church history, exegesis or practical theology.

The period begins with a revival of the transubstantiation controversy in 1050. Berenger of Tours (1000-1088) opposed the view that the substance of the elements is changed into the body of Christ. Only believers partake of his body and blood. He was opposed by Lanfranc of Bec (1005-89), and 1059 was forced to admit that the elements become the body of Christ which is eaten with the teeth. Later it was determined that the whole of Christ (body, soul and divinity) is in every particle of the bread and of the wine. This view adopted by the Lateran Council of 1215. *Anselm* (1059-1109) maintained that faith precedes knowledge, developed the ontological argument for the existence of God, the theory of the vicarious atonement in *Cur deus homo*, and further developed the doctrine of original sin. *Abelard* (1079-1142), a famous teacher and dialectician, exalted the intellect, criticised many church doctrines, e. g., the trinity (holding Sabellian views) and inspiration, founded the moral theory of the atonement, championed ethical rather than dogmatic interests, was the modern man of the Middle Ages; was condemned by councils in 1121 and 1141. His great opponent was *Bernard of Clairvaux* (1091-1153), conservative and churchman, a great preacher with vast influence, mystical but de-

voted to church doctrines, a defender of orthodoxy, a brilliant hymn-writer. He earnestly opposed Abelard's view of the atonement and his exaltation of intellect, maintaining that faith is the door to knowledge, that ecstatic intuitions of divine truth are possible. The theologians of the school of St. Victor near Paris struck a middle course between the rationalism of Abelard and the conservatism of Bernard, trying to combine mysticism and fearless dialectics. These were William of Champeaux, Hugo and Richard of St. Victor. Criticism led men to fortify the statement of their own views by quoting the Fathers, especially Augustine, thus forming books on theology known as *sentences*. The most notable of these is the *Sentences of Peter the Lombard* (1100-64) which was the standard text book on theology for centuries. As we turn into the 13th century there appear two new influences which bring mediæval theology to its zenith. They were the mendicant orders, and renewed study of Aristotle. St. Francis sought to reproduce the "life and the poverty of Jesus," through contemplation, self-renunciation and service of men; this personal effort for the salvation and care of souls was largely open to the laity. His methods were copied by the Dominicans, and during this century nearly all the great scholars belonged to one or the other of these orders. Aristotle was scarcely known in the West before 1200, though he was intelligently studied, translated and commented on by the Arabs and Jews of Spain (Averroes of Cordova, d. 1198 and the Jew Maimonides, d. 1204). This study, introduced by the Jews into France, was at first opposed by the church (1209), but soon thoroughly approved; he was called

the "precursor of Christ in natural things," was "thought to have exhausted the powers of human reason in the ascertainment of religious and ethical truth." The man who introduced him into the University of Paris and Western theology was Alexander Hales, d. 1245, "irresistible doctor," an Englishman who in 1222 became the first Franciscan teacher in the University of Paris. He studied Aristotle, the Arabic commentaries on him, and wrote commentaries of his own which soon received the approval of the pope. He was succeeded by the Franciscan Bonaventura (1221-1274), an Italian, "seraphic doctor," who wrote extensively, combining in himself dialectical and mystical tendencies. Among the Dominicans the greatest were Albert the Great, a German (1193-1280), "doctor universalis," with wonderful attainments in theology, philosophy and the sciences; taught at Cologne and elsewhere, wrote on many subjects. His pupil, Thomas Aquinas, an Italian (1227-74), "doctor angelicus," educated at Cologne and Paris, taught at Rome, Bologna, Pisa, Naples, was the ablest thinker of the Middle Ages, and next to Augustine the writer of most influence in the Catholic Church. He was deeply pious, Augustinian in theology, author of many works, of which his *summa theologia* is the most important book of the middle ages. He was opposed at many points by John Duns Scotus, a Scotchman (1266-1308), "doctor subtilis," a subtle dialectician and bold thinker. He attacked many arguments of scholasticism, while holding the church doctrines, and thus prepared its downfall; was a semi-Pelagian in theology, supported the doctrine of the immaculate conception. Two parties, Thomists and Scotists, kept

up a long and bitter controversy. The mystics of the church were the heralds of a better day when spiritual religion should once more be paramount. Roger Bacon, c. 1214-94.

III. WORSHIP.

References: K. Sec. 104; M. ii. 321-45; S. v. Part I, 830-96, 700-63.

The *Roman liturgy* was now generally adopted except in Spain where it and others were used. *Preaching* was revived in the eleventh century and became a power among the sects and in the church in the 12th and 13th centuries. Many bishops and most of the great schoolmen were popular preachers; so the Dominicans, Franciscans and other orders, while laymen and uneducated secular clergy were forbidden to preach. Popular preaching was in the vernacular, while before the clergy it was in Latin. For substance it was largely the stories of saints, miracles, etc., but there was also sound moral teaching. Bernard of Clairvaux, Berthold of Regensburg, d. 1272. *Sunday* was largely superseded by annual festivals of one kind and another. The number of the *sacraments*, still under discussion in this period, was finally fixed at seven (baptism, confirmation, eucharist, penance, extreme unction, marriage, ordination) at Council of Ferrara in 1439. *Transubstantiation* was accepted as the doctrine of the church in 1215, and the cup gradually withdrawn from the laity to avoid spilling the consecrated wine. To avoid losing the consecrated bread the wafer was adopted instead of bread to be broken. Infant communion ceased in 13th century;

the adoration of the sacrament by prostration at the elevation of the host (contrary to the old rule of standing during prayer) was ordained by the pope 1217, and the feast of *Corpus Christi* adopted for the whole church by pope 1264. By end of period private masses became a source of serious abuse. The worship of *relics* was greatly stimulated by the crusades, crusaders bringing back all sorts of relics from Palestine: holy lance, Holy Grail, holy coats, bodies of the three kings, the true cross, a tooth of Jesus, etc. The fraudulent trade in relics became so great that the popes made efforts to restrain it. Likewise the adoration of *saints*. *Mary* was now declared by many scholars to have been sinless from conception, practically deified and made the intercessor between men and her Son. Her name was inserted in the liturgy, and the *ave Maria* with rosary began to come into use in 11th century, while the Feast of the Immaculate Conception arose. All these views were vigorously opposed, and were not adopted for the entire church. From the 12th century the right to canonize was entirely in the hands of the pope, and hence all new saints, of whom there were many, were for the entire church. *Church music* was considerably developed, especially among the Germans, and many noble hymns in Latin were written by Abelard, Bernard, Adam of St. Victor, Aquinas, Thomas of Celano (Dies irae 1260) and Jacopone da Todi, d. 1306 (Stabat mater dolorosa). *Church architecture* developed wonderfully in this period, creating enormous stone structures full of wonderful beauty and impressiveness. *The romanesque*, in 12th century greatly developed by the Normans, was massive with round arches, enormous

columns, vaulted roof, massive towers, ornamented with plants, animals and geometric figures (Durham Cathedral). This was followed by the *Gothic* in 13th and 14th centuries, characterized by pointed arches, slender and lofty columns, tall and beautiful windows, ornamented by hideous figures symbolizing triumph over powers of darkness (Cologne and Strasburg cathedrals). In the 13th century both *statuary and painting* began to be developed and put at the service of worship.

Closely associated with worship was the system of *confession, penance and indulgences*, which was fully developed before the end of this period. The church always required the public *confession* of gross public sins, and had long insisted on the private confession of such (mortal) hidden sins to a priest in order that he might fix the penalty. Gradually the view developed that all sins must be confessed to a priest, and the fourth Lateran Council (1215) declared that every Christian must confess all his sins at least once a year to his own priest, who should impose the penalties and absolve the penitent. Up to beginning of the 13th century *absolution* was in the form of a prayer by the priest; then it became declarative, "I absolve thee." This removed the guilt of sin and the eternal punishment, but did not deliver from temporal penalties in this life and in purgatory. These could, however, be greatly minimized by *indulgences*, granted at first by all bishops, but later claimed as the exclusive prerogative of the popes. By the payment of money or the performance of designated tasks a part or even (rarely) all the temporal penalties of sin were remitted for one's self or another. In the case of pur-

gatorial pains this remission was accomplished by the transfer by the church of some of the superabundant good works of Christ and the saints to the needy souls in purgatory for whom payment had been made. This view was completed by the scholastics of the 13th century.

Other methods of discipline were the ban and interdict, which were often used by the pope for purely political purposes.

IV. OPPOSITION TO THE CHURCH—THE SECTS.

References: S. v. Part I, 458-533; K. Secs. 108, 109; N. i. 541-81; M. ii. 382-403; H. i. 823-49; A. ii. 652-80; Newman, *Anti-Pedobaptism*, chaps. III and IV.

The unity of the Western church, well nigh complete for four or five centuries, begins to break up in 11th and 12th centuries. The possible sources of these sects were (1) The possible persistence of primitive Christianity. This has not been proven. (2) The probable persistence of earlier sects, especially the Manicheans. (3) The revival of religion and Bible study within the Catholic Church. This is by far the most probable source, especially of the evangelical sects, since their leaders all came out of the Catholic Church. In South France, in the Netherlands and along the Rhine there was in the last half of 11th and throughout 12th and first half of 13th centuries tremendous opposition to the Catholic Church, its doctrines, practices, worship and organization. This opposition took many forms, sometimes remaining in the church, more frequently separating from it; sometimes remaining unorganized, again reaching an organiza-

tion; overlapping, merging into one another until it is often impossible to distinguish the various parties historically. Only a few of the more important forms can be noticed; for information concerning these we are largely dependent on the records of the Inquisition of 13th century.

1. CATHARI. (Albanenses, [?]Albigenses, etc.) a numerous party or parties, with many internal differences, found chiefly in Southeastern France, from about 1000 on until their extermination by a crusade (1208-29). The majority of them were dualists, rejected marriage and the Old Testament, held docetic views of the body of Christ, emphasized the laying on of hands for the gift of the Spirit, rejected baptism and the supper, divided their adherents into believers and elect or perfect. (See *Key of Truth*.)

2. More evangelical were the Petrobrusians and Henricans, founded by Peter of Bruys, a Catholic priest burned 1126, and Henry of Lausanne, a monk and deacon, d. 1148. They preached evangelical doctrines throughout Southeastern France with great power and effect; rejected tradition, holding to the Scriptures alone; rejected infant baptism, practicing believer's baptism; denied transubstantiation, all works for the dead, veneration of the cross, relics, etc.; opposed consecrated buildings, holding that God can be worshipped in one place as well as another. (Poor Men of Lyons, Poor Men of Lombardy, etc.)

3. WALDENSES were founded by Peter Waldo, a wealthy merchant of Lyons about 1170. They remained a body of laymen in Catholic Church till 1184 when they were excommunicated and became hostile to the church, spreading rapidly over South France,

North Italy, into Spain, Germany and Austria, absorbing and carrying on the work of some of the earlier sects. They preached and taught the Bible in the vernacular, made vernacular versions of the Bible, sought to reproduce the life of Christ on earth, rejected transubstantiation, infant baptism, purgatory and all its related doctrines, veneration of saints, relics, miracles, etc., refused to take an oath, opposed capital punishment, magistracy and war. They were divided into *perfect* and *disciples*, and their women also taught. The officers, taken from the perfect, renounced property and marriage; they were superintendent, presbyters and deacons. This body, at its annual meeting, transacted all the business of the society, sending out missionaries, exercising discipline, etc. They were terribly persecuted by the Inquisition from the beginning of the 13th century on, but were able to preserve an existence, and now constitute the bulk of the evangelicals in Italy.

There were many other individuals or parties holding views more or less evangelical throughout the later Middle Ages. To meet this rising tide of opposition there was organized

4. THE INQUISITION. (N. i. 463-9; Lea, Hist. of Inqui. of the Mid. Ages, 3 vols. His. Inqui. in Spain and Dependencies, 5 vols.) Heresy was regarded as a mortal sin, a heinous crime. It had long been the duty of bishops to seek out heretics, who had in some cases been put to death. The rapid increase of heresy in 12th century led to a more systematic effort to suppress it, both by preaching and by force. The Third Lateran Council (1179) required systematic persecution of heretics by episcopal courts; laymen were

sworn to inform on all suspects, and bishops were required to proceed against them on pain of deposition. The Fourth Lateran Council (1215) required secular rulers to confiscate the goods of condemned heretics and to execute them on pain of being themselves excommunicated, deposed and deprived of their property. All who protected heretics fell under the ban, and all suspects must clear themselves within a year or be treated as heretics. In 1233 the inquisition was made a special department of papal government and given to the Dominicans (*Domini canes*), who proceeded ruthlessly. Confiscated property was divided with the informers, the accused was not permitted to know his accusers or the witnesses, who were often disreputable; torture was used to wring out confessions, etc. The effectiveness of the Inquisition depended upon the subservience of secular rulers. In Latin countries, France, Italy, Spain, it was effective, thousands of people being put to death; in Teutonic countries it was less effective, still many perished here. Its operations were extended to witches, Jews and Saracens in 13th century. Its results were frightful.

V. LEARNING AND LITERATURE—THE UNIVERSITIES.

References: S. v. Part I, 534-86; N. i. 469-74; H. i. 935-49; M. 423-26; *Rashdall*, Universities of the Middle Ages.

The monastic and cathedral schools of the earlier Middle Ages grew into universities in the latter part of this period. The *trivium* (grammar, rhetoric, logic) and the *quadrivium* (music, arithmetic, geometry, astronomy) of the older schools were enlarged into corporations for teaching practically all knowledge.

These enjoyed self-government and many other privileges granted by popes and temporal rulers. They began to be organized about the beginning of the 13th century. Bologna 1158, Montpellier 1180, Paris, Oxford and Salerno c. 1200, eight more in 13th, twenty in 14th, twenty in 15th and two in 16th centuries. Paris was noted for theology (Sorbonne), Bologna for law, Salerno for medicine. There was really no investigation in these earlier years, but rather preservation, disputation and instruction.

There was a mass of *literature*, all of it Christian, most of it theological and ecclesiastical. Latin was the language of learning and serious literature; a vernacular literature began to appear in France, Germany, England and especially Italy, where a native literature is to blaze so splendidly in the next period.

(D) FOURTH PERIOD, FROM 1305 to c. 1517.

I. POLITICAL HISTORY.

1. THE EMPIRE. (Bryce, chaps. XIV-XVIII.) The empire never recovered from the confusion that followed the death of Frederick II (1250). Italy never again acknowledged its suzerainty. Now and then an emperor was crowned at Rome, but exercised no authority. The German states and nobles threw off all control. The *league of the Rhine* was formed by about sixty cities along the Rhine for mutual protection similar to the *Hanseatic League* in the North, formed 1241. Feudal castles rose all over Germany, private war and robbery were universal. Civil war, lasting for ten years broke out in 1314 between Frederick of Austria and Louis of Bavaria. At its conclusion

Pope John XXII sought to depose Louis and give the imperial crown to Philip of France. This led to vigorous literary war, in which Louis and the Germans maintained that the emperor received the throne not from the popes, but from the German electors (1338), and this repudiation of the pope's authority was confirmed by the Golden Bull in 1356 fixing the number and rights of electors (Henderson, pp. 220-61; 437f). The confusion continued through most of the 14th and 15th centuries. Bohemia and Hungary were almost independent kingdoms until they were swallowed up by the Turks, while the Swiss cantons, beginning with the union of three (Uri, Schweiz, Unterwalden) in 1291, gradually built up a confederacy which was able to drive off the Austrians on the East (Morgarten 1315, Sempach 1386), and the Burgundians under Charles the Bold on the West (Granson 1476, Nancy 1477, Charles the Bold killed). The Crusades were followed by an advance of the Ottoman *Turks* toward end of 13th century; destroying the remnants of the Seljukian Turks in Asia Minor under Murad I (1361-89), they crossed to Europe, captured Adrianople and made it their capital 1365. Before the end of the century they had conquered Macedonia, Thessaly and Greece. Constantinople was threatened and paying tribute when the invasion of Tamerlane 1402 stopped them. Under Murad II the project of destroying the Greek empire was taken up again, and under Mohammed II Constantinople was captured and made the capital of the new Turkish empire 1453. They now passed up the Danube to attack the Western empire, and before end of period most of Hungary and much of Poland had been overrun. Maximilian I

(1493-1519), the last emperor of the period, was stronger than his predecessors, but was able to accomplish little for the reform of the empire.

2. ITALY. The decline of the empire and the Babylonian captivity of the popes left Italy without any central authority. Strife between Guelphs and Ghibelines continued. Anarchy prevailed, cities and classes fighting with each other. Gradually five states secured the lead. Kingdom of Naples, duchy of Milan, republics of Florence and Venice, and the papal state. Sicily and Naples were reunited 1435 under Spanish prince. Florence from 1378 was ruled by the Medici, a rich merchant family, but under republican forms. Romans attempted to establish old Roman republic under Rienzi (1347-54). In 1494 Charles VIII of France, in order to recover the kingdom of Naples, invaded Italy, intending after that to extend his conquests to the East. This began the rivalry of France and Spain for the control of Italy which caused so much bloodshed.

3. FRANCE. The so-called "hundred years war" (1337-1453) was caused by the desire of the French to drive the English off the continent and the desire of the English to retain their land and take the French crown. (1) *From* 1337-60. English successful. Crecy 1346, Poitiers 1356. By treaty of Bretigne (1360) the English secured the province of Aquitaine with other lands, renounced their claims to French throne and all lands north of the Loire and released the captive king on payment of a ransom. A terrible revolt in Paris and among peasants 1356-8. (2) *To Peace of Troyes*, 1420. War soon broke out again, and was at first favorable to France. The imbecility

of Charles VI caused division in France, the northern portion (Burgundy) favoring the English, the southern portion (Armagnacs) favoring the French king. At Agincourt 1415 Henry V of England completely defeated Armagnacs. By treaty of Troyes he married a daughter of Charles VI of France, was recognized as regent of France, to be king after death of Charles. (3) *To end*, 1453. Both kings died (1422), and Charles VII was crowned king of France south of Loire. Joan of Arc (1429) turned fortunes of France. In 1435 Duke of Burgundy was reconciled to the king of France, and the English were rapidly driven out until 1453 they held only Calais, which they held till 1558. France was desolated, but rapidly recovered. Burgundy and other great duchies were won for the king until at close of period it was a strong and well organized government.

4. ENGLAND was engaged with France during the Hundred Years War. In 1371 Scotland gained complete independence under the house of Stuart. Frequent struggles with the nobility. *Wars of the Roses* (1459-85) between the houses of York and Lancaster, a war of the nobility which was almost destroyed, leaving the king supreme and England strongly centralized at end of period.

5. SPANISH PENINSULA. The kingdoms of Castile and Aragon continued separate but gained upon the Moors in South until they were completely overthrown in 1492. The marriage of Ferdinand of Aragon (the Catholic) and Isabella of Castile prepared the way for the union of these two kingdoms under Charles I (V). The southern part of Navarre was annexed to Aragon 1512. The "Spanish" Inquisition stamped out all in-

ternal disorders, the church was reformed. There were discoveries by Italians in Spanish service (Columbus, Amerigo Vespucci), by Spaniards (Balboa), by Portuguese (Vasco de Gama, Cobral, Magellan). Spain is rapidly becoming the leading nation of Europe at close of period.

7. SCANDINAVIAN COUNTRIES. Denmark, Sweden, and Norway united in Union of Colmar (1397) under an elective king. There was considerable friction and one dissolution of the Union, but it was restored and still existed at end of period.

II. EXTERNAL HISTORY OF THE CHURCH.

References: N. i. 523-40; K. Sec. 110; A. ii. 816-931; H. i. 778-86.

The political power of the papacy sinks rapidly to end of period.

1. BABYLONIAN CAPTIVITY, 1309-78. French influence on the papacy, which had been increasing for some time culminates in its complete domination by the French. Benedict XI recalled most of the action of Boniface VIII against Philip of France. The next pope, Clement V, was a Frenchman and never left the country after his election 1305, settling at Avignon on border of France 1309. Popes now completely under French influence. John XXII claimed right to mediate between Louis of Bavaria and Frederick of Austria, to appoint imperial vicar for Italy. Louis repudiated the assumption of the pope, claimed to exercise authority in virtue of his election, deposed the pope and set up an anti-pope. He was himself excommunicated (the last emperor excommunicated) and the

empire laid under the interdict. The controversy produced voluminous literature on the source of political authority. (Marsilius of Padua and William of Occam.) The papal court luxurious and corrupt, cf. Petrarch. Finally after much outside pressure (Catherine of Sienna and Briget of Sweden) the pope returned to Rome 1378.

2. GREAT SCHISM 1378-1417. There had been many schisms before, but this is the most serious and longest in papal history. Urban VI, unanimously elected at Rome, soon alienated the French cardinals, who declared the former election void, and proceeded to elect Clement VII, who retired to Avignon. He was supported by France, Naples, Savoy, Castile, Aragon, Navarre, Scotland and Lorraine. The rest of the Catholic world supported the Roman pope. Ruinous to religion. Public opinion finally forced the cardinals, against the protest of both popes, to call the *Council of Pisa* (1409), which deposed both, and then proceeded to the election of another, Alexander V. Result was three popes, each supported by various nations. Alexander was succeeded in 1410 by John XXIII, a profligate. Forced by public opinion, he called the *Council of Constance* (1414-18) to (1) heal schism, (2) put down heresy, and (3) reform church in head and members. Largest and most brilliant council in history. The council voted by nations (Italian, French, German, English); declared final supreme authority to rest in the council. (1) John and Benedict XIII (Avignon) were deposed, Gregory XII (Rome) persuaded to resign, and Martin V elected, thus securing one pope and closing the schism (1417). (2) John Huss and Jerome of Prague were condemned and burned, John Wyc-

liffe's bones ordered dug up and burned, Bohemia put under ban. (3) Little done for reform.

3. FROM 1417 TO 1517. Followers of Huss in Bohemia had broken into revolt on his execution. To settle this war and reform the church the *Council of Basel* was convened 1431. Bent on reform and hostile to the claims of the pope, he once dissolved it, then acknowledged and finally transferred it to Ferrara 1437. The fathers refused to disband, and in 1439 deposed the pope and elected another who was not widely recognized. It closed 1443. The ideas of the council regarding the relation of the pope to the church and to civil government were adopted by the French and German governments in pragmatic sanctions. In the meantime a council convened in Ferrara (1439 transferred to Florence), took up the question of union with Greek Church, the Emperor, the Patriarch of Constantinople, and the pope being present in person. The chief points of difference were *filioque*, condition of the blessed after death, leavened bread, the primacy of the pope. The union was effected on paper, but could never be carried into effect at Constantinople. Beginning with Nicholas V (1447-55), the founder of the Vatican library, the popes for nearly a century were the leading patrons of the new learning, humanists. Pius II is an excellent example. Alexander VI (1492-1503), a monster of wickedness, divided the new world between Spanish and Portuguese. Julius II (1503-13), a warrior, restored the papal state. Leo X (1513-21), son of Lorenzo Medici, was a humanist, patron of art, etc., without religion.

III. INNER LIFE OF THE CHURCH.

1. THEOLOGY. (*References: K. Secs. 113, 114; A. ii. 988-99.*) As we turn into the fourteenth century theological learning rapidly decays until at end of period there is no learning worth the name. Scholasticism degenerates into hair-splitting in questions of casuistry and about unimportant matters. Nominalism rises again in William of Occam and is triumphant in fifteenth century. Duns Scotus, †1308, his pupil Occam, †1349, Nicholas of Cusa, †1464. One of the chief subjects of controversy was the immaculate conception of Mary. There was little progress made in these two centuries in the development of doctrines.

A new type of theology is found in the mystics of fourteenth and fifteenth centuries, chiefly in Germany and the Netherlands and among Dominicans. Abandoning dialectics and logic, they sought to know God by direct intuition through contemplation and feeling, the illumination of the spirit. They preached in the vernacular in a popular way with great effectiveness. The founder was Meister Eckhart (1260-1327), born Strasburg, studied under Albert the Great, was a Dominican, provincial of Saxony, vicar general of Bohemia; teacher in Paris, Strasburg and Cologne, accused of pantheism. *German theology.* John Tauler (—1361), born Strasburg, pupil of Eckhart, Dominican, great popular preacher. Henry Suso (1295-1366), pupil of Eckhart, Dominican, writer. Among the Dutch were John of Ruysbroek (1298-1381), and Thos. a Kempis (1380-1471), author of *De Imitatione Christi*. Mysticism made a deep impression on the masses, who formed sects in Germany, the Netherlands

and elsewhere. "Friends of God," were orthodox, but some mystics were pantheistic and libertine.

2. WORSHIP. (*References:* K. Sec. 115; A. ii. 1026-58; H. i. 909-34.) In this period there were few great preachers (Tauler, Vincent Ferrer) and little preaching. This among Mendicants, Augustinians and the sects. There arose Bible translations, Bible histories, picture books, catechisms, sacred plays, etc., which disseminated knowledge of the gospel among the people. Hymn writing in Latin decayed, but reappeared in the vernacular. Popular and congregational singing appeared, especially among the flagellants, Hussites and other sectaries. Church music was improved by the introduction of harmony. Gothic architecture continued to prevail in Germany, France and England, though the great building age was past. In Italy Renaissance architecture arose with such masters as Bramante and Michael Angelo (1474-1564). Foundation of new St. Peter's laid 1506. Sculpture (Ghiberti, +1455; Michael Angelo, +1564) and painting now made tremendous progress and were largely in the service of the church. Four schools: (1) Florentine school, Giotto +1336, Fra Angelico +1455, Leonardo da Vinci +1519, Fra Bartolomeo +1517, Michael Angelo +1564. (2) Lombard or Venetian: Bellini +1516, Corregio +1534, Titian +1576. (3) Umbrian: Raphael +1520 and others. (4) German: The Brothers van Eyk, Albert Dürer +1528, and Hans Holbein, Sr., +1524.

3. CHRISTIAN LIFE. (*References:* K. Sec. 117.) There was decline in morals, a tendency to

break away from the church, a revival of skepticism and pagan ideas. The traffic in indulgences to raise money for various undertakings became a universal scandal and well nigh destroyed discipline. The inquisition was used without mercy against heretics, especially in France and Spain. The Spanish Inquisition (Lea's Hist. Span. Inq.), organized by Ferdinand and Isabella (1480) was, under Torquemada (1483-99) and Ximenes (1507-17), the most terrible tribunal in history. It was directed specially against Moors and Jews, converted by force and then suspected of apostasy (Moriscos); thousands perished. It did not appear in Germany till 1386, and never with effectiveness in England. Persecution of *witches* was even worse than that of heretics. The church discouraged belief in witches till c. 1200. Then the belief grew rapidly and was encouraged by the church. In 1484 the pope called attention to the spread of witchcraft, and appointed special inquisition for its suppression. The terrible work of destruction continued among Catholics, and after the Reformation, among Protestants till the beginning of the eighteenth century. It is supposed that as many as 300,000 women perished, most of them at the stake.

The morals of the clergy (A. ii. 1014-26), monks and nuns were low. Many prelates lived in open concubinage and allowed the lower clergy to do so, while unnatural sin was not uncommon. Monasteries were rich, monks idle and debased. Franciscans and Dominicans ceased to be mendicant, continually quarreled over the immaculate conception, while the strict part of the Franciscans were declared to be heretical and persecuted. The Knights Templars were dissolved

1311 on a charge of heresy, sorcery and vice, their great possessions being largely appropriated by the princes, their leaders burned as heretics. Historians are divided as to their guilt. Several new orders of monks and nuns arose. *Brothers of the Common Life*, founded c. 1382 in the Netherlands, was a society of pious priests and laymen, holding Catholic doctrines, but devoted to Bible study, mystical contemplation, preaching, teaching, pastoral service, supporting themselves by labor. Thomas a Kempis. This movement unconsciously prepared the way for the Reformation. Missionary labor practically ceased in this period.

IV. SIGNS AND HELPS TO A NEW AGE.

References: K. Sec. 118-20; H. ii. 1-114.

1. Use of GUNPOWDER imported from East, c. middle thirteenth century, completely changing the character of war and putting peasant on equality with knight in battle.

2. Invention of MARINER'S COMPASS, c. 1310, by Flavio Giorja of Amalfi, making it possible to launch out on the high seas with safety.

3. Invention of PRINTING, c. 1450, by John Gutenberg, in Mainz, and paper, making books cheap and plentiful. Latin Bible first printed book, 1455.

4. DISCOVERIES on earth and in the heavens broke up men's fundamental conceptions of things and prepared the way for religious changes. Discovery of America, 1492, sea route to India, 1498, Brazil, 1500, Pacific Ocean, 1513. Magellan sails around earth, 1519-22. Copernicus (1473-1543) discovered the true view of the solar system.

5. The rise of a VERNACULAR LITERATURE in prose and poetry, which reached the people as well as the

learned. *In Italy* are three great men, all of Florence—*Dante* (1265-1321) wrote in Italian, "The Divine Comedy," and in Latin *De Monarchia*; *Petrarch* (1304-74), lyric poet and letter writer, reviver of classical studies; *Boccaccio* (1313-75), writer of prose, some of it pagan in its morals. All three were more or less hostile to the church, while the first two held firmly to church doctrines and ethics. *In Germany* the popular preachers, especially the mystics, used the vernacular. In 1494 appeared Brant's "Ship of Fools," in which the clergy are held up to ridicule. *In England* French ceased to be used during the Hundred Years War. In 1362 English was adopted in the courts, and a new native English literature began in this period. It was hostile to the clergy and church, though not to Christianity. Wycliffe (+1384) wrote some of his works in English; Wm. Langland's "Vision of Piers Plowman" (1362) and "Pierce the Plowman's Creed," by another author, are bitterly hostile to the church and clergy. Chaucer (1340-1400), "Fount of English Unfiled," ridiculed the clergy in his "Canterbury Tales."

6. RENAISSANCE OF CLASSICAL CULTURE. The Renaissance may be described as a re-birth of ancient classical culture in Western Europe. The Greek language and literature, the classical Latin language and literature, classic architecture, art and philosophy. It began naturally in Italy, where there had been a classic past; was prosecuted not in the interest of religion, but humanity, hence called *humanism*, and spread from Italy to Germany and England. In Italy it began with the teaching of Greek by Chrysoloras (1396), Bessarion and other Greeks (1439 on), and especially by

scholars who fled from Constantinople 1453. Schools of Platonic and peripatetic philosophy were founded in Florence. With pagan literature came pagan public and private morals and other conceptions. The church and even essential Christianity, was neglected, despised or opposed (Machiavelli +1527). Laurentius Valla (+1457) started the critical movement by denying the genuineness of the Donation of Constantine, the correspondence of Christ and Abgar, the authenticity of the Apostles' Creed, etc. Students from all parts of Europe studied in Italy, and carried the new learning back to their homes. In Germany it found place chiefly in the universities of Erfurt, Heidelberg, Tübingen and Wittenberg (founded 1502). Its most eminent representatives were Ulrich von Hutten and Reuchlin (1455-1522), a great Hebrew scholar, defender of Hebrew literature, opponent of the monks (*Epistolae Obscurorum Virorum*, 1515); Erasmus of Rotterdam (1465-1536), scholar, literateur, publisher of New Testament in Greek (1516 on), editions of the Fathers, "Praise of Folly," opponent of the schoolmen, monks and clergy. In England John Colet (+1519), professor in Oxford, abandoned scholastic method and expounded Bible from original text. Thos. More (1480-1535) was friend of humanism, political reformer, author of *Utopia* (1516). German and English humanism was religious, sought reform of the morals and abuses of the church, desired freedom and literary excellence; but sought them by ridicule, invective, etc., not by the preaching of the Scriptures. Few of them adopted Luther's doctrines. In France humanism took little hold till reign of Francis I, and in Spain little

except under Ximenes, who published Complutensian Polyglott (1520).

Chief benefits of Renaissance to religion were (1) general enlightenment, (2) publication and study of the Scriptures in the original, (3) revival of the grammatico-historical method of interpretation, (4) general intellectual revival—men began to think again.

7. REFORMATORY MOVEMENTS. (*Ullman*—Reformers before the Reformation.)

The reformatory sects of the preceding period continued into this, but do not seem to have had much influence on the Reformation. The effort to reform the church through the three reforming councils of fifteenth century was a failure. But there were movements of highest moment. (1) *In England* John Wycliffe (1320-84), "the morning star of the Reformation," fellow and professor of Oxford, priest at Lutterworth, condemned by the church and dismissed by the university, but protected by the government, which he defended against the assumptions of the papacy. He translated the Scriptures into English from the Vulgate, wrote many tracts in English and Latin, rejected most of the distinctive Catholic doctrines; e. g., worship of saints, relics, images; transubstantiation, indulgences, purgatory, ban, interdict, papal authority; affirmed Augustinian theology, sole authority of Scriptures, universal priesthood of believers; organized his followers (Lollards) and sent them forth to preach; they were practically suppressed before the Reformation. (2) *In Bohemia*, Bohemian students, returning home from England, carried Wycliffe's writings, which found acceptance in University of Prague. *John Huss*

Tower

(1369-1415), professor of theology, a preacher with popular gifts and power, accepted Wycliffe's theological and philosophical views and became leader of a Bohemian party, while the Germans opposed. Accused of heresy by the clergy, he was protected by his bishop and king till 1408. King Wenzel determined to remain neutral between the popes, while the bishop and the Germans in the University supported the Roman pope. Huss and his party supported the king, and secured a decree giving the Bohemians three out of four votes in the control of the university, an action which led the foreigners in the university to withdraw and found University of Leipzig, 1409. Huss, now rector of the university, was supported by king, nobles and magistrates, while he was condemned by the pope; Prague was put under the interdict. He attended Council of Constance with emperor's safe conduct, but was arrested, condemned and executed as a heretic, 1415. (Jerome of Prague, 1416.) Wrote many tracts, dependent on Wycliffe, but not quite so radical, holding transubstantiation, etc. The followers of Huss were put under the ban and the emperor ordered to destroy them. This led to civil war (1420-36). Hussites founded two parties: (1) *Calixtines or Utraquists*, who demanded (a) communion in both kinds, (b) free preaching of pure gospel in the vernacular, (c) strict discipline of the clergy, and (d) renunciation of property by clergy. (2) *Taborites*, who would have no communion with Catholic church; led by John Ziska, they were irresistible. Destructive wars in Bohemia and Germany. Calixtines finally reunited with Catholics (1431-6), through Council of Basel. Taborites defeated and scattered (1453), formed union

of Bohemians and Moravians, closely identified with Waldenses. They were terribly persecuted, but at beginning of Reformation had several hundred congregations. (3) *In the Netherlands*. John of Goch, in Cleves (+1475), John of Wesel (+1481), professor at Erfurt, preacher at Mainz and Worms; John of Wessel (+1489), professor at Cologne, Lyons, Paris, Heidelberg, all held views almost identical with those of Luther later. (4) *In Italy*. Jerome Savonarola (1452-98), Dominican, bold and eloquent preacher of repentance, a political and religious reformer of Florence, put under ban 1497 and executed 1498. Not so radical religiously as those in other countries.

All the above reformers held to Augustinian theology, and were hostile to the church as then conducted.

BOOK IV

MODERN PERIOD—1517 TO PRESENT.

The period has been characterized (1) *In the church* by a return towards apostolic Christianity, by religious strife and practical beneficence, by rapid growth and spread of Christianity, by division and diversity; (2) *In the state* by differentiation and solidification; rise of the republic and of constitutional government; state assumes new duties; e. g., education, care of poor and unfortunate, direction of labor, commerce, etc. (3) *In social sphere* by decay of the nobility and rise of the masses; latter better housed, fed, educated, more conscious of a place in the world. (4) *In the world of culture* by spread of general intelligence, popular education, large reading public, state education, many universities, technical schools. (5) A period of great discoveries. (6) Great literature and philosophical systems.

FIRST DIVISION—THE REFORMATION,
1517-1648—IN ENGLAND TO 1689.

References: Fisher, History of the Reformation; Hauser, Period of the Reformation; Vol. ii, Camb. Mod. History; Lindsay, History of Reformation, 2 vols.

GENERAL REMARKS. 1. It was a period of great turmoil, strife and rapid change. In fifty years nearly half of Europe changed their religious views and church relations; religious wars. 2. Reformation took six forms or directions: (a) Lutheran, in Germany and North and East Europe; (b) Zwinglian in German-speaking Switzerland and South Germany; (c)

Calvinistic in French-speaking Switzerland, France, Netherlands, parts of Germany and German-speaking Switzerland, in Scotland; influenced England and other English-speaking lands; (d) Anabaptist spread over much of West Europe; (e) English Reformation; (f) Catholic or Counter-Reformation. 3. Reformation was confined to West or Roman Catholic church; East or Greek Catholic church, being little affected. 4. It sprang out of the bosom of the Catholic church, not from any of the sects. All the leaders were originally Catholics, many of them monks or priests. 5. It was successful only where old Roman Empire had not been established; partially successful where the land was partially Romanized; complete failure where land was completely Romanized. 6. It was everywhere largely a political movement; it succeeded or failed according as it won the various governments. No two confessions were tolerated in the same territory. Persecution by all parties except Anabaptists (But cf. Münster). England, France, Spain and the Empire were leading nations; first three well centralized, while the Empire was an aggregation of small German states and free cities, nominally members of the empire, but largely independent. Spain was wealthy, proud, ambitious; France also; England rising, while the Empire was sinking; three able and ambitious rulers, Henry VIII of England, Francis I of France, and Charles V of Spain, elected Emperor 1519. Two other important political factors were (1) the popes, (2) the Turks, who were exceedingly aggressive and troublesome in Southeast Europe. There was no separation between church and state, but the state generally assumed control over the various reformed churches. 7. *Mission*

work. (1) Protestants did little mission work among heathen (Dutch in East Indian colonies; Williams, Eliot, Brainard, Edwards and others among American Indians), but they translated the Bible into all the languages of Europe. (2) Catholics did much mission work among heathen, chiefly in connection with colonial enterprises and through Dominicans, Franciscans and the newly founded Jesuits. Spain, Portugal and France furnished most of the missionary zeal. The Spanish worked in Southern North America, Central and South America, West Indies and Philippines; Portuguese in East Indies, South Africa and Brazil; French along the St. Lawrence, the Great Lakes, in Canada and Northern U. S.; Jesuits carried on work in India and China with conspicuous success (cf. Xavier).

8. *Ecclesiastical organization.* (1) Catholics in no way altered their organization, and succeeded in saving most of it in Germany, even where the masses of the people became Protestants. (2) Protestants adopted many different forms of organization. Lutherans had no fixed form, Calvinists adopted the presbyterial, Church of England kept the Catholic, Anabaptist was never fully developed, Independents and English Baptists adopted democratic congregational government.

9. *Theology.* (1) Catholic theology experienced no further development during the Reformation, but was crystalized and fixed in the Tridentine Creed. (2) Protestant theology agreed with Catholics in the doctrine of God, Christ and Holy Spirit (accepting the Apostles, Nicene and Athanasian creeds), differing chiefly as to the Bible, the church, the plan of salvation and the future life; denied the authority of tradition, rejected O. T. apocrypha, asserted right of indi-

vidual interpretation, translated and recommended Bible to the people; their theology was Augustinian, insisting on justification by faith apart from works; as to the church and its ordinances, they were badly divided, but reduced the means of grace to two, the word and the sacraments; they denied the existence of a special priesthood, asserting the priesthood of all believers, denied purgatory, indulgences, transubstantiation, the sacrifice of the mass, etc. Their various views were incorporated in creeds and catechisms from 1530 to 1650, during which time all the great creeds of Christendom, with few exceptions, were formulated. Anabaptists were anti-Augustinian in theology, emphasizing free will and the importance of following Christ.

10. *Worship*. (1) Among Catholics, no radical changes; only a few abuses removed. (2) Among Protestants, worship was put into the vernacular; the Bible, preaching and teaching restored, the mass and incense abolished, congregational singing and communion in both kinds restored; the number of holy days was greatly reduced or abolished, a new sacredness was given to Sunday; invocation of saints, relics and images abolished; so prayers for the dead; pilgrimages and shrines abandoned; infant baptism was retained by most Protestants, but usually with changed significance; Catholic church buildings appropriated wherever possible; vestments, candles and written service widely but not universally retained.

11. *Christian Life*. (1) Among Catholics was great improvement. Popes became models of piety for Catholics, and no one of scandalous morals has since reigned; the secular clergy were greatly improved; old monastic orders were reformed and new ones founded, notably the Jesuits. (2) Among Protestants all monas-

tic vows, for both men and women, were abolished, the clergy married, from lowest to highest. Discipline for moral lapses was widely restored, and was often very strict, notably among the Anabaptists and Calvinists. Christian benevolence not largely cultivated, but in general, Christian life was greatly improved by the Reformation.

A. THE LUTHERAN REFORMATION, 1517-1648.

Some distinctive features are its rise in Electoral Saxony, in the heart of Germany, in the newly founded University of Wittenberg; started by Martin Luther, an Augustinian monk, who was professor. He began by an attack on abuses, without intending to break with the church, but soon advanced to the denial of fundamental Catholic doctrines. Its theology is found in Luther's longer and shorter catechisms, Melancthon's *Loci Communes*, and in the Augsburg Confession, 1530; its core is justification by faith; baptismal regeneration, infant baptism, sprinkling, consubstantiation; communion in both kinds; no uniform method of organizing, Luther caring little for it; in worship, candles, vestments, liturgies, pericopes retained, with emphasis on preaching and congregational singing; Christian life left largely to the individual; little church discipline; a sharp decline in morals for a time. Luther's principle of reform was: "Retain all customs now in the church which the Scriptures do not condemn."

(A) IN GERMANY.

1. LUTHER'S LIFE TO 1517. (*References:* H. ii. 115-55; N. ii. 3-52; K. Sec. 122; S. vi. 1-145; *Köstlin*, *Life of Luther*; *Jacobs*, *Life of Luther*.) Martin

Luther, son of a miner, b. Nov. 10, 1483, at Eisleben, studied at Mansfield, Magdeburg, Eisenach, law in University of Erfurt, taking master's degree 1505; entered Augustinian monastery 1505, ordained priest 1507; influenced by Staupitz to study Bible, Augustine and mysticism; strong religious experience, began teaching in University of Wittenberg 1509; visited Rome 1511; became D. D. 1512, and began to teach Bible, gradually moving toward evangelical views.

2. REFORMATION 1517-25. (*References:* H. ii. 156-83; K. Secs. 123-125; N. ii. 52-93; A. iii. 1-68; S. vi. 146-484.) Sale of indulgences and consequent posting of ninety-five theses by Luther October 31, 1517; attacked by Tetzel and Prierias he replies; summoned to Rome August, 1518, the Elector obtains permission for him to meet Cajetan, the papal legate, at Augsburg, October, 1518; Luther appeals to an ecumenical council; Miltitz, sent to Germany, January, 1519, obtains Luther's promise to keep silence if his opponents do so; Eck attacks Luther; Leipsic disputation June-July, 1519, leads Luther to deny infallibility of pope and ecumenical councils; supported by Philip Melanchthon (1497-1560); war of pamphlets; Luther publishes "To His Imperial Majesty and the Christian Nobles of Germany" June, 1520; "Concerning Christian Liberty," September, and soon afterward "The Babylonish Captivity"; bull of excommunication secured by Eck June 16, 1520, publicly burned by Luther December 10th; Luther appears before Diet at Worms during emperor's first visit to Germany, April 17, 18, 1521, and on May 26 was put under ban of the Empire; on way back to Wittenberg was taken to Wartburg for

safety, where he remains to March 3, 1522, writing many tracts and translating N. T.; returns to Wittenberg because of disturbance by Zwickau prophets; controversy with Henry VIII in 1522; Knight's War 1522-3; 1525 marriage of Luther; Peasants' War (see the twelve articles), break with Humanists (Erasmus), with Anabaptists, with Zwingli and his followers.

3. REFORMATION, 1526-32. (*References*: H. ii. 184-200; K. Secs. 126:5 to 129; 132; 133:1, 2; N. ii. 93-108; A. iii. 68-87; S. vi. 484-744.) Political events influenced the history. War with Francis (1521-4) made it impossible for Charles V to execute ban on Luther; German diet refused to do so (1522 and 1524). In 1524 Catholic nobles formed league at Regensburg to enforce edict of Worms; strengthened (1525) at Dessau; in 1526 Protestant nobles form league for defense at Torgau. Francis I captured at Pavia (1525) by Charles V, was released March 17, 1526, on signing humiliating Treaty of Madrid in favor of the emperor. Released from his oath by pope; war broke out again (1527-9). In 1526 Diet of Spires practically revoked edict of Worms by giving each prince freedom to act as he could justify himself before God and the Emperor. Under protection of this action various princes and cities of North Germany proceeded (1527-30) to reform worship and organize territorial churches on the model drawn up by Luther for Electoral Saxony in 1526.

Charles chastised the pope by sacking Rome May, 1527; peace made with the pope at Barcelona June 20, 1529, and with Francis I at Cambray, in July; Turks driven back from Vienna October; this left Charles

free to punish Protestants; Pack episode 1527-8. At Diet of Spires, 1529, Catholics were in majority, rescinded action of 1526 and demanded execution of edict of Worms against Luther; evangelicals protested, hence name *Protestants*; they seek union for protection. Conference between Luther and Zwingli at Marburg September 29f, 1529; pope crowns Charles at Bologna, February 24, 1530; Diet of Augsburg 1530; Augsburg Confession (CC. III 3-73), its origin and character; emperor gives Protestants till April 15, 1531, to return to the church; Protestants form powerful Schmalkald League February, 1531, composed of Lutherans, S. German cities and some Catholics, and having support of France, England, Denmark and Zapolya of Hungary; Turks again advanced into Hungary; all this forced Charles to grant Peace of Nuremberg July, 1532, granting peace till a general council should be called to settle the question.

4. REFORMATION 1532-55. (*References: H. ii. 199-218; N. ii. 108-122; K. Secs. 133:3 to 137a; A. ii. 109-43.*) The promised council was not convened until 1545, and in the meantime, protected by Peace of Nuremberg, Protestantism spread rapidly; Wurtemberg, Anhalt and Pomerania reformed 1534; Brandenburg and Ducal Saxony, 1539; Archbishop of Cologne, 1542; Brunswick and Duke of Jülich-Cleve, 1543; many free cities during this time. Bigamy of Philip of Hesse, 1540. Many efforts at union between Catholics and Protestants, culminating in conference at Regensburg, 1541. Peace of Crespy with Francis I, September, 1544; truce with Turks October, 1545; opening of Council of Trent December, 1545; Luther's

death February 18, 1546. Schmalkald war 1546-7; treachery of Maurice, defeat of Protestants at Mühlberg; forcible introduction of the Augsburg Interim and expulsion of Lutheran preachers, 1548; Leipzig Interim 1549; 1551 Maurice betrayed and defeated the emperor; treaty of Passau, 1552; continued reverses of the emperor and peace of Augsburg (1555) between Catholics and Lutherans. (1) Princes to have absolute control over the religion of their subjects. (2) Subjects of other than the faith established by law should have right to emigrate without loss of honor or goods. (3) A Catholic prelate becoming Protestant must resign and give place to a man satisfactory to the hierarchy. (4) In free cities, where both faiths existed, they should so continue.

Before death of Luther divisions and sharp theological controversies had begun among his followers (N. ii. 307-28; K. Sec. 140f; H. ii. 500-10; A. iii. 315-25), and they continued to increase in volume and bitterness. They were occasioned by the relations of Lutheranism with Calvinism on one side and Catholicism on the other. The more important of these controversies were (a) Antinomian (1537-41), continued by the Majoristic controversy (1551-62) on the place of the law in the Christian system; (b) Osiander controversy on justification (1549-56), in which Luther's views of justification and sanctification were confounded; (c) Synergistic controversy (1555-67) over man's part in his own salvation; (d) Adiaphoristic controversy (1548-55) over things essential and unessential; (e) communication of idioms, ubiquity of Christ's body; (f) Crypto-Calvinism in the supper, 1552-74; 1586-92. These controversies were violent, leading to frequent

deposition and banishment of pastors and professors, and almost to bloodshed. They were somewhat allayed by the Formula of Concord, 1576 (CC. III 93-180), which was formally promulgated by many Lutheran princes in 1580, and was a triumph of strict Lutheranism. Dead and fighting orthodoxy led to the rise of a mystical piety closely akin to pantheism (H. ii. 519-28). Jacob Böhme, d. 1634; John Valentine Andreæ, d. 1654; George Calixtus, d. 1656. The division and strife within the Lutheran ranks, as also between Lutherans and Calvinists, continued through the period and greatly weakened the Protestants during Thirty Years' War. But Protestantism made progress in South Germany to end of sixteenth century.

(B) IN SCANDINAVIAN COUNTRIES.

References: N. ii. 298-301; K. Sec. 139:1,2; A. iii. 175-91; H. ii. 357-9.

1. SWEDEN. By Union of Colmar (1397) Denmark Sweden and Norway formed one kingdom under rule of Danish kings. Nobility and clergy were rich and powerful, king weak. Sweden had rebelled once (1448-57), and again under Sten Sture. The king, Christian II, defeated Swedes; "Stockholm Bath of Blood" (1520); Gustavus Vasa returning from Germany 1521, is elected king of Sweden 1523, and gradually wins independence of the country; Protestantism preached and Bible translated by Olaf and Lars Peterson and Lars Anderson; king forces country to accept Reformation 1527; monks banished, church property confiscated to nobles and king; liturgy in the vernacular; clerical marriage permitted; episcopal organization continued, most of the bishops accepting the reform.

Gradually reform was introduced throughout the country. Vasa was succeeded by his son Eric XIV (1560-8), and he by his brother John III (1568-92), who, under the influence of his Polish wife and the Jesuits, sought to restore Catholicism. His son Sigismund III (also king of Poland) was openly Catholic, was defeated (1600) and succeeded by his Protestant uncle, Charles IX. This fixed Sweden among Protestant nations. Under Gustavus Adolphus (1611-32) Sweden became world power, helping Protestants in Thirty Years' War.

2. DENMARK. King Christian II (1513-23), for political and religious reasons, favored the Reformation; 1521 appeals to Rome were forbidden; clergy were permitted to marry, the monasteries reformed and the power of the bishops limited. The people were unfavorable to reform and hated the king. In 1523 he was deposed, the reform overturned and his uncle, Frederick I (1523-33) chosen king. A Protestant at heart, he swore to protect the Catholic faith. He protected Lutheran preachers, and Hans Tausen (1524 onward) preached Lutheranism; 1527 toleration granted to Lutherans; clergy restricted and right of clerical marriage granted; Scriptures in Danish circulated; confession of faith 1530; Christian III (1533-59) was openly Protestant, imprisoned and deposed all Catholic bishops and secularized all monasteries in 1536. Bugenhagen (1537) crowned the king and ordained seven Protestant bishops; this approved by Diet 1539. Diet of Copenhagen (1544) confiscated all Catholic property; disfranchised Catholics and banished their clergy.

3. NORWAY for a time supported Christian II (turned Catholic 1530) and Catholicism, but 1536 accepted Christian III and was quickly reformed.

4. ICELAND accepted Lutheran bishops 1540, also New Testament. Catholics rose 1548, but by 1554 Protestants victorious.

(C) EASTERN EUROPE.

References: N. ii. 301-7; A. iii. 156-75; H. ii. 361-3; K. Sec. 139:18-20.

1. PRUSSIA, the ecclesiastical state of the Teutonic Order, was reformed and made hereditary duchy in 1525.

2. POLAND was a weak elective monarchy, with powerful nobles, corrupt and ignorant clergy. Jews and Bohemian Brethren present in large numbers. Lutheran views and writings introduced early by Polish students educated at Wittenberg. King Sigismund I (1506-48) vigorously opposed. Reading of Luther's writings forbidden 1523; persecution of various kinds, even death, but growth, nevertheless. From 1540 on, Calvinism made progress. Sigismund Augustus II (1548-72) more tolerant. Polish N. T. 1551f; in accordance with action of national assembly 1555, the king demanded of the pope a national council, permission for priestly marriage, mass in vernacular, cup for the laity and abolition of annats. Protestants now had upper hand; John a Lasco; Socinians from Italy established at Racov, with university and press, grew rapidly. In 1570 Bohemian Brethren, Lutherans and

Calvinists united, and 1573 "Peace of the Dessidents" assured peace between the Catholics and Protestants. Protestant divisions, the Jesuits and King Sigismund III (1587-1632) turned tide against Protestants; never again regained the ascendancy.

3. BOHEMIA AND MORAVIA. Hussites and Bohemian Brethren predominated at outbreak of Reformation. Lutheran doctrines acceptable to former, but not to latter; Anabaptists present 1526 onward; Bohemian Brethren ceased rebaptizing 1535 to escape persecution of Anabaptists, and in 1542 reached agreement with Luther; after Peace of Augsburg 1555, most Protestants became Lutherans for protection. Under Maximilian II (1564-76) toleration and rapid growth; Bible translated and sacred songs written; Calvinism introduced and grew rapidly. To resist Jesuits in 1575 all parties united in a confession of faith and federated government. In 1609 they forced the fanatical Catholic king, Rudolph II (1576-1612), to grant them charter of complete religious freedom and a body of "Defensors" at Prague; nine-tenths of the people were Protestants. Infraction of this charter (1618) started Thirty Years' War, in which Protestants were ruined.

4. HUNGARY AND TRANSYLVANIA. Lutheranism introduced into Hungary by students from Wittenberg, 1524 on; King Louis II, a vigorous opponent, was killed in battle of Mohacz with Turks, 1526; part of the land fell under the Turks; John Zapolya and Ferdinand, contestants for the throne, both opposed reform, but progress was made, nevertheless; Hungarian N. T. 1541; Lutheran confession 1545; Calvinistic doctrines introduced among Magyars early; Calvinistic creed 1557; also Anti-trinitarians and Anti-pedobaptists;

Protestant controversy gave Jesuits their opportunity, 1560 on; complete religious peace 1606; by 1634 Catholics regained majority in Hungarian Diet; in Transylvania Lutheran doctrine preached 1521 on; John Honter (1498-1549) evangelized Kronstadt and vicinity 1533 on; persecution; religious freedom 1557.

(D) SOUTH GERMANY.

Lutheranism early penetrated into Austria, Tyrol, Salsburg, Styria, etc., and made considerable progress; Anabaptists, present from 1526 on, were bitterly persecuted; nobles protected Lutherans after Peace of Augsburg (1555); Ferdinand grew more tolerant in old age; Maximilian (1564-76) granted them liberal treatment and there was rapid growth. Under succeeding emperors Protestantism was largely stamped out by persecution and the Jesuits. The dukes of Bavaria were most determined opponents of reformation, and never allowed it to get footing in their land.

(E) ITALY AND SPAIN.

References: N. ii. 291-8; K. Sec. 139:21-26; H. ii. 349-54.

1. ITALY (*McCrie, Thos.*, Progress and Suppression of the Reformation in Italy, etc.) Composed of numerous states, but subservient to papal influence; church corrupt, secularized; humanism paganized, destructive to faith and morals. Luther's early writings widely read in Italy, so "The Benefits of Christ's Death." "Oratory of Divine Love" founded at Rome 1523 by prominent young clergymen to promote reform; Italian translation of Bible 1530; Protestant churches at Na-

ples and Venice, and Protestant circles at Modena, Florence, Bologna, Padua, Verona, etc. Princess Renee of Ferrara and Juan Valdez, secretary of the Spanish Viceroy of Naples, active in protecting and promoting Protestant views. Bernardino Ochino (1487-1566), general of the Capuchin order, and Peter Martyr, an honored Augustinian, and other prominent men converted to Protestant views. Many anti-pedobaptist (Socinian) congregations in territory of Venice and North Italy 1550 on. After conference at Regensburg, 1541, reaction. Jesuit order 1540; Inquisition reorganized in Italy 1542; Council of Trent 1545 on. All leaders forced to flee; Protestantism gradually suppressed, before end of century had disappeared. The Waldenses in Italy and France were protestantized 1532 on.

2. SPAIN. (*McCrie*, Progress and Suppression of the Reformation in Spain; *Prescott*, History of the Reign of Philip II; *Robertson*, Charles V) had strong central government, was rich, ambitious and powerful; union of Castile and Aragon 1481; Conquest of the Moors 1492; discovery of America 1492; Navarre annexed 1512; Sardinia, Sicily and Southern Italy and Netherlands recently added; 1519 King Charles elected emperor. Spanish church had been reformed by Ximenes (1436-1517), was ferocious from long fighting, and used the powerful Inquisition (*Lea*, Spanish Inquisition). *Lutheranism* introduced by court officials, who attended Charles to Germany; Seville and Valladolid chief centers, but Protestants at many other points; Spanish N. T. 1543; a few prominent clergymen became Protestants. Some persecution under Charles V; extermination under Philip II 1556 on; Protestants disappeared before end of century.

B. ZWINGLIAN REFORMATION.

References: N. ii. 122-48; H. ii. 219-70; K. Sec. 130; A. iii. 87-109; S. vii. 1-222; *Jackson*, Huldreich Z., N. Y. 1901; *Baur*, Z's Theologie, Halle '85.

1. CHARACTERISTICS. (1) It had its center at Zürich and was limited geographically to Northern Switzerland and Southern Germany; the only type of reform which lost its independent existence, being later absorbed in the Calvinistic movement. (2) Church was subjected to state; mass abolished, monasteries dissolved, etc., by cantonal governments. But the church had independent synodal organization and was not so abjectly dependent as in Germany. (3) It was more biblical than Luther's reform. "All that does not find express warrant in Scripture must be rejected." Its theology was Augustinian, emphasizing election and predestination, but produced no great work on theology. (4) *Ordinances* were symbols, not vehicles, of grace. Infant baptism retained, not because it effected salvation, but succeeded circumcision as the sign of the Christian covenant; immersion recognized as the primitive mode, but not practiced. The supper was a memorial of Christ's death. (5) *Worship* was made very simple. Pictures, altars, candles, organs, etc., removed, preaching emphasized, singing abandoned for a time, all holy days except Sunday, Christmas, Good Friday, Easter and Pentecost abandoned. Communion four times a year. (6) *Christian life* improved. Monasteries abolished, many priests, monks and nuns married; Christian morals emphasized.

2. CONDITIONS favorable. The Swiss Confederation founded 1291, nominally part of the empire, but really

independent, was composed of thirteen cantons, with subject territory and formed a loose federation. In local matters each canton was independent, while matters of common interest were managed by a federal council composed of two from each canton. The people were brave, lovers of freedom, but mercenary soldiers; humanism at Basel, Zürich, Berne, etc.; church corrupt, badly organized (six bishops only); weak.

3. HISTORY. Zwingli, b. Wildhaus, 1484; good family, educated at Berne, Vienna, Basel; pastor at Glarus 1506, Einsiedeln 1516, Zürich January 1, 1519; conversion; began study of New Testament Greek 1513; preached against Samson 1518; 1520 Council of Zürich granted freedom to preach from Bible; 1522 Zwingli demanded privilege of marriage, and certain citizens ate meat in fast time; disputation (Sixty-seven articles, CC. iii. 196-210) with Catholics January 23, 1523, followed by marriage of clergy, opening of convents, translation of baptismal service; second disputation October 26; images, altars, statues destroyed, relics buried 1524; mass suppressed, supper in both kinds, monasteries converted into schools 1525; rise of Anabaptists, beginning of strife with Luther 1525, Marburg Conference 1529.

Reform doctrines appeared early in other cantons, but after disputation at Baden May, 1526, the federal council decided against Reformation, which, however, continued to make progress. After disputation at *Berne* 1528 reform was introduced into this the most powerful canton, and was thoroughly organized by 1532, Berthold Haller and Sebastian Meyer being leaders; *Basel*, seat of a university and printing presses, home of Erasmus and humanism, early received gospel from Wyt-

tenbach, Capito, Reublin, but hesitated until under Œcolampadius religious freedom was attained 1527; reform introduced 1529 with a storm of iconoclasm; *St. Gall*, under leadership of Vadian, received gospel 1524 on, and was thoroughly reformed 1527-8; *Appenzel*, *Schaffhausen* and *Graubauden* followed.

The tension led to war, first of the religious wars of the Reformation. In 1528 the five forest cantons (Catholic) formed leagues among themselves, and in 1529 alliance with Ferdinand of Austria. The Protestant cantons did likewise with Protestant powers; first Cappel war 1529; bloodshed narrowly averted, peace favorable to Protestants; second Cappel war, 1531; Zwingli killed October 11; peace unfavorable to Protestants; Catholicism restored in some places; Henry Bullinger succeeded Zwingli; first Helvetic Confession (CC. iii. 211-31) drawn up by several theologians 1536 to express the common Swiss faith. In consensus of Zürich 1549 Calvin and Bullinger and their followers reached agreement on the Eucharist, thus completing the Calvinistic conquest of Switzerland; second Helvetic Confession (CC. iii. 233-306, translated Vol. i, 396-420), drawn up by Bullinger 1566 and accepted by the Swiss, the Palatinate and other countries. Strasburg, Constance, Memmingen, Lindau and other South German cities deeply affected by Zwingli's views. After 1549 the movement was absorbed into that of Calvin.

C. CALVINISTIC REFORMATION.

I. GENERAL CHARACTERISTICS.

1. It rose in Geneva, which remained center of influence until after Calvin's death; spread over France,

Netherlands, Scotland, parts of Switzerland, Germany and Eastern Europe; deeply influenced English Reformation and all English-speaking peoples; most aggressive and progressive type of Protestantism; mediated between Lutheran and Zwinglian views.

2. CHURCH AND STATE not separated, but church more nearly independent than among Lutherans; even dominated the civil authority in Geneva.

3. POLITY was presbyterial. (1) Local church had pastor, elders and deacons; was ruled by session elected by people; (2) presbytery composed of representatives from various sessions; (3) general assembly—some variations from country to country. Formed a series of legislative and judicial bodies; polity regarded as divinely revealed in Bible.

4. THEOLOGY started from the absoluteness of God; emphasized predestination, election, decrees, depravity and helplessness of man, impotence of the will, salvation by grace, perseverance of saints. Found in Calvin's Institutes (1536) and many creeds.

5. ORDINANCES. Baptism does not effect regeneration, but is a sign and seal of God's grace, a token of purification. Infants of Christians are to be baptized because they are in the covenant of grace with their parents; immersion was the primitive mode, but is not essential. In the supper the body and blood of Christ were partaken of spiritually and by faith; not with the mouth and not by the unbeliever—a view midway between Luther and Zwingli.

6. Catholic elements of WORSHIP removed—altars, candles, pictures, etc.; vestments retained in places; liturgy with some freedom, emphasis on preaching and

catechetical teaching, singing Psalms; holy days abolished, Sunday (Sabbath) strictly observed.

7. CHRISTIAN LIFE very strict; social and moral life revolutionized; insisted on renewed life and strict discipline; here possibly the greatest contribution of Calvinism.

II. LIFE OF CALVIN AND REFORM OF FRENCH SWITZERLAND.

References: N. ii. 200-25; H. ii. 271-304; K. Sec. 138; S. vii. 223-882; A. iii. 143-55; *Walker*, Jno. Calvin, 1906; *H. M. Baird*, Theodore Beza, 1899.

1. JOHN CALVIN (1509-64), b. Noyon, Picardy, France, of good family; educated for priest at Paris, and early held benefice; 1529 decided to study law, at Orleans and Bourges; interested in classical literature and New Testament; taught by Wolmar; gradually became more interested in religious things, converted 1533, forced to leave Paris, imprisoned at Noyon; escaped to Angouleme, Nerac, Poitiers, Paris; meets Le Fevre, Olivetan and other reformers; persecution aroused by "Placards" again forced him to flee, 1534; Strasburg, Basel (1535), where appeared "Institutes" (1536), dedicated to Francis I; visits Duchess Renee at Ferrara, pressed into service in Geneva by Farel, 1536.

2. REFORM OF GENEVA, NEUCHATEL AND LAUSANNE. Geneva, long governed by its bishops and the Count of Savoy, had gained its independence (1526) and made alliance with Berne and the Swiss. This opened way for Wm. Farel (1489-1565), Peter Viret (1511-71), and Antoine Froment to preach gospel (1532 on); reform officially adopted 1535-6, mass abolished, images

and relics removed, bishop banished, all Catholic worship forbidden, school and hospital founded, daily sermons, simple communion and strict discipline introduced.

3. CALVIN IN GENEVA (1536-64). Calvin came to Geneva July, 1536, introduced new church order, reformed catechism, banished Anabaptists 1537; opposition to Calvin; banished 1538; at Strasburg 1538-41; disorders and Catholic aggressions at Geneva; returns to Geneva 1541, receiving ovation; drew up "ecclesiastical ordinances" and civil code; church governed by consistory of six ministers and twelve laymen nominated by the ministers, with jurisdiction over discipline, serious cases being turned over to the civil courts; four church officers—*Ministers*, elected by college of ministers and confirmed by the council; *elders*, *deacons* and *teachers*. "Genevan catechism" and liturgy 1542; rigid discipline; renewed opposition till 1555; execution of Servetus 1553; high character of Geneva continued two centuries till Rousseau and Voltaire; Calvin, widely influential, spent his old age in peace and honor.

III. REFORMATION IN FRANCE.

References: N. ii. 225-34; 480-8; H. ii. 305-28; K. Sec. 139:13-17; Sec. 153:4; A. iii. 270-84; *Baird, H. M.*, History of the Rise of Huguenots in France, 1879; Huguenots and Henry of Navarre, 1886; Huguenots and Revocation of the Edict of Nantes, 1896.

1. CONDITIONS. France a well organized, centralized kingdom; Francis I, brilliant, able, favorable to humanism; the church rich, corrupt, oppressive, hated; its freedom (Gallican liberties; Pragmatic sanctions,

1269 and 1438) lost by Concordat 1516, king nominating all higher officers and pope taking revenues.

2. HISTORY OF REFORM. (1) *To 1559.* Earliest reformers were *Jacques Le Fevre*, a humanist who wrote commentaries on Psalms and Romans, taught justification by faith, denied transubstantiation, translated New Testament 1523, Old Testament 1525; *Bricconnet*, Bishop of Meaux, *Wm. Farel* and others in Meaux. In 1521 Sorbonne condemned Luther's writings, Parliament of Paris ordered them burned; king favorable to reform 1525-8, hostile 1528-33; Cop and Calvin flee; favorable 1533-4. Placards, October 18, 1534, embittered king; persecution, death and flight of many; Protestant books prohibited in France 1542; nearly 4,000 Waldenses butchered in Southeastern France 1545. Persecution continued with brief cessations throughout reign of Francis, but Protestants increased. Calvin's influence strongly felt from 1536 on, many preachers and colporteurs from Geneva. Henry II (1547-59) more stringent; *chambre ardente* 1547; Edict of Chateaubriand 1551; Reformed began to organize churches, c. 1555. a. Local congregation with deacons, elders (chosen by people and forming a consistory) and minister (chosen by consistory and approved by the people). b. Colloquy. c. Provincial synods. d. General or national assembly; the last organized 1559, drew up Confession of Faith (CC. Vol. III, 356-82) and Book of Discipline. Probably 300,000 at this time. (2) *From 1559-98.* Protestants now become political party, opposed by Guise family (six brothers), but supported by old nobility—three noble ladies, Margaret of Navarre, Jeanne d'Albret, Renee, duchess of Ferrara; three of the Bourbons,

Antoine, husband of Jeanne d'Albret, Louis, Prince of Condé, Henry of Navarre, son of Antoine; three brothers of the Chatillon family, Cardinal Chatillon, Admiral Gaspard de Coligny and Francis d'Andelot; under Francis II (1559-60) Guises control government and persecution is severe; Conspiracy of Amboise suppressed 1560. Charles IX (1560-74) only ten years old, his mother Catherine de Medici as regent rules by playing off the parties against each other. Persecution stopped, effort at harmony; Colloquy of Passy September, 1561; edict gives Protestants right to public worship outside the walled towns and in private houses in such towns; massacres at Vassy March 1, 1562, Toulouse (3,000 killed) and elsewhere precipitated first civil war 1562-3, ended by Edict Amboise, unfavorable to Protestants; effort of the Protestants to get possession of the king's person precipitated second war 1567, peace terms same as before; third war followed by Edict of St. Germaine August 8, 1570, giving Protestants freedom of conscience, freedom of worship wherever it had been free before, in the suburbs of at least two towns in every government and in the palaces of the great nobles, while four towns—La Rochelle, Montauban, Cognac, La Charité—given them as pledges for at least two years; the king gave up the Spanish alliance. Marriage of Henry of Navarre to Marguerite, the king's sister, August 18, 1572; massacre of St. Bartholomew August 24, 1572 (70,000 killed), followed by fourth war, concluded by peace of Rochelle, July, 1573, less favorable to Protestants. Charles IX succeeded 1574 by Henry III (1574-89). Fifth war followed by Edict of Beaulieu May 6, 1576, most unfavorable to Protestants so far. The favor-

able terms of this peace and the fact that Henry of Navarre, a Protestant, was recognized as next heir to the throne, led the Duke of Guise to form a league for defense of Catholic faith. Sixth war ended by peace of Bergerac September 15, 1578, less favorable to Protestants; a seventh war ended 1580. The eighth war—"War of the three Henrys"—began 1585. Gradually the League became more hostile to the king; king had two of the Guises assassinated, had to flee to Henry of Navarre for protection and was himself assassinated August 1, 1589. Most of the Catholics refused to accept Henry of Navarre as king and set up Cardinal Bourbon as Charles X; d. 1590. Henry, opposed by Catholics supported by Philip II of Spain, became Catholic 1593, and was soon accepted by all France as Henry IV. Granted Protestants Edict of Nantes April, 1598, giving complete liberty of conscience, full civil rights and protection, freedom of worship with considerable geographical restrictions, places of safety for eight years.

Henry IV assassinated 1610; Louis XIII, a child of nine; Richelieu real ruler 1624-42; oppression of Protestants; La Rochelle captured 1628 and Protestants cease to be a political party, a "state within a state;" Edict of Nismes (1629) withdrew all special privileges but confirmed their religious rights; persecution under Louis XIV till revocation of edicts of Nantes and Nismes 1685; Protestantism in every form illegal; thousands forced back into Catholic Church, 50,000 or more families leave France.

IV. THE NETHERLANDS.

References: N. ii. 244-6; K. Sec. 139:12; H. ii. 331-6; A. iii. 284-91; *Robertson*, Chas. V.; *Prescott*, History of Philip

II, 3 vols.; *Motley*, Rise of Dutch Republic, 3 vols.; History of the United Netherlands, 4 vols.; Life and Death of John of Barneveld, 2 vols.

1. CONDITIONS. The Netherlands, covering approximately the territory now composing Belgium and Holland, consisted of seventeen provinces, differing in laws, customs and characteristics; the people were wealthy, hardy, thrifty, intelligent, possessing important privileges and loving freedom. They were under the suzerainty of the empire, the direct government having gradually fallen into the hands of one family during the latter half of the 15th century, passed by inheritance to Charles V. In 1548 he was able to detach them from the empire, and in 1555 they passed to his son Philip thus becoming attached to the crown of Spain. Religiously they had enjoyed great freedom, having little hierarchical organization, being the home of all kinds of evangelical dissent in the later Middle Ages.

2. COURSE OF REFORM. Lutheran movement early felt in Netherlands; Charles ordered its suppression 1521 and established the inquisition; first martyr of the Reformation at Brussels July 1, 1523; Zwinglian elements early introduced along the Rhine; Dutch Bible 1525; from 1529 Anabaptists (Hofmannite type) were strongest party of reformers, especially in the north. Calvinism introduced c. 1553 and rapidly gained the lead. Charles V persecuted continually, thousands perished (100,000, Grotius). Under regency of Maria some relief, many English Protestants fleeing thither 1553-8; Philip II (1555-98), determined to crush all dissent, began by creating fourteen new bishoprics, also making archbishoprics of four

old bishoprics, and retaining in the country the Spanish soldiers he had promised to remove. Margaret of Parma regent 1559-67 had constant friction with the people. ("Compromise of Breda," union of nobles for defense of their rights 1565, "Beggars"). Storm of Calvinistic iconoclasm 1566 suppressed by Egmont and William of Orange. Infamous Alva came with 20,000 veterans as generalissimo (1567-73)—"Council of Blood," death of Egmont (Goethe) and other nobles; resistance by William of Orange; Alva ruined the country by taxes and put at least 18,000 to death. Siege of Leyden 1574; war continued to 1576 when all the provinces, regardless of religion, united to drive out the Spaniards; Alexander of Parma (1578-92) was, however, able to recover the southern provinces (Belgium) by promising the restoration of all political privileges, thus saving them for Spain and the Catholics. Seven northern provinces form Union of Utrecht 1579, in 1581 declare their independence of Spain and elect William of Orange stadtholder for life. William, assassinated 1584, was succeeded by his son Maurice who continued the war assisted by England; Spanish Armada 1588; war continued till 1609 when a twelve-year truce was followed by war until 1648 when Holland was recognized as a free republic by Spain and the empire. Great prosperity and development in latter part of period. Universities established; Leyden 1575, Groningen 1612, Utrecht 1636.

Calvinists drew up Belgic confession (CC. III 383-436) in 1561, adopted by synod of Antwerp 1566 and by National Synod at Dort 1574, revised by Synod of

Dort 1619; it with Heidelberg catechism became the doctrinal standard of the state church of Holland.

3. RISE OF ARMINIANISM. Jas. Arminius (1560-1609), professor of theology at Leyden (1603), undertaking to defend Calvinism against attack, was himself converted to the views he opposed and began to advocate revision of the symbols; opposed by Francis Gomarus (1563-1645), he was supported by other theologians and by the statesman Olden Barnaveldt (1549-1619) and the great scholar Hugo Grotius (1583-1645). They drew up five articles called Remonstrance 1610 (CC. III 545-9), hence were called Remonstrants or Arminians. They opposed the centralizing tendencies of Maurice in politics, favoring a republican confederacy, and were thus driven into the position of a political party. The bitter controversy culminated in the great Synod of Dort (November 13, 1618, to May 9, 1619), composed of Dutch Calvinists and representatives of other Reformed churches, called and supported by States General. Calvinism completely triumphant of course. Canons of the Synod drawn in opposition to Arminian articles (CC. III 550-97); 200 Arminian preachers deposed and driven out of the country. Barnaveldt beheaded, Grotius imprisoned but escaped (1621). After death of Maurice (1625) Arminians were allowed to return and build churches and schools and the era of toleration began; but they have not flourished and the state church of Holland is still Calvinistic.

Before end of period several advocates of foreign missions (1620 onward); mission work among natives by chaplains in East Indian possessions.

V. SCOTLAND.

References: N. ii. 235-44; H. ii. 444-77; K. Sec. 139:8-11; A. iii. 228-35; *McCrie*, John Knox, 1811, and Scottish Church History, 2 vols.; *Cowan*, John Knox; *Cunningham*, Church History of Scotland.

1. CONDITIONS. Politically, Scotland, free from England since 1314, had a weak monarchy (Jas. V.); parliament and a body of rich, violent and powerful nobles; the enemy of England, the ally of France. The *Church*, at first pure and independent (Culdees), had been romanized by the Normans in the 11th century, was now wealthy and corrupt, under primacy of the profligate Cardinal Beaton, archbishop of St. Andrews.

2. REFORM TO 1560. James V. (1513-42) married to Mary of Guise, was dominated by the clergy. Parliament forbade (1525) introduction of Lutheran books and doctrines. Patrick Hamilton burned at St. Andrews 1528. During next fourteen years Tyndale's Bible was widely sold and reform doctrines otherwise propagated at the cost of several martyrs at Edinburgh, Perth, St. Andrews, Glasgow and elsewhere. During regency of Mary of Guise (1542-60) policy of repression continued while she educated her daughter Mary in France. February 28, 1546, Geo. Wishart was martyred at St. Andrews; May 29 Cardinal Beaton was assassinated in retaliation; conspirators captured with aid of the French and sent to French galleys. Among them John Knox (1505-72), a teacher, with university education, converted c. 1542 by Wishart whom he accompanied and defended; preached first in castle of St. Andrews, then spent

nearly two years on a galley; 1549-54 was pastor in England; then lived at Geneva, Frankfort on the Main, Geneva again; spent nearly a year in Scotland 1555-6, then at Geneva till 1559, writing, assisting with Geneva version of Scriptures and acting as pastor of the English church. In 1557 Protestant nobles of Scotland formed "covenant" to further reform. Knox returned 1559. French defeated and driven out of Scotland 1560 by aid of English; the regent died during the year. Parliament commissioned Knox and others to draw up a confession (CC. III 437-79); adopted by parliament August 17, 1560, but never approved by the queen; August 24 the mass, jurisdiction of the pope and all laws supporting Roman Church abolished; but reformed church was first formally established 1567. Book of discipline adopted by first General Assembly of the church December, 1560, never approved by parliament, provided for four officers (ministers, teachers, elders, deacons) all elected by the congregation; for local sessions, provincial synods and a national assembly. Church claimed independence of the state in formulating doctrines, choosing ministers, exercising discipline, controlling property, etc.; provided for excellent educational system, supported by sequestrated church property, most of which, however, eventually fell to the nobles.

3. REFORM TO 1592. Mary returned to Scotland 1561. Struggle with Knox and the Reformers till 1567 when, forced to abdicate in favor of her infant son James VI, she flees to England, where as a prisoner she is the center of Romanist plots for twenty years; executed 1587. Government favors episcopacy and civil control of the church; new confession or

"National Covenant" 1581 (CC. III 480-5); in 1592 government recognized church's claims and established Presbyterian church government.

4. REFORM TO 1690. By death of Elizabeth 1603 James VI became also king of England as James I. Desire to harmonize the two countries led him gradually to impose episcopacy upon Scotland. In 1612 Scottish parliament re-established episcopal government and 1618 Five Articles of Perth established episcopal practices and worship. Charles I even more strenuous; 1633 re-establishing tithes, in 1636 establishing complete episcopal system by "Book of Canons;" July 23, 1637, riot at Edinburgh over introduction of English prayer book (Jenny Geddes). Signing of the Covenant March 1, 1638, and outbreak of war 1639. Financial needs of king forces convening of English Parliament (1640), which unite with Scotch in "Solemn League and Covenant" (1643) to preserve Presbyterian church in Scotland and establish it in England. Westminster Assembly 1643-9. Execution of Charles I 1649; the Scotch crown Charles II at Scone January 1, 1651, after he had accepted the Covenant; driven out by Cromwell who holds Scotland but permits religious freedom; Charles II accepted as king of England 1660, forces episcopacy on Scotland 1662, driving out 350 Presbyterian ministers. Severe measures caused rebellion of the Scotch 1679. Claverhouse (Scott's Old Mortality), "Cameronians." Severe persecution until Revolution 1688 placed William of Orange on the throne. In 1690 episcopal church was abolished, Presbyterian established and the Westminster standards adopted. Church was Presbyterian in policy, Calvinistic in doctrine, rigid and stern in life.

VI. OTHER LANDS.

References: H. ii. 511-18; K. Sec. 154.

Calvinism spread into other lands, affecting the course of history—Switzerland—the Palatinate, Hesse, Brandenburg and other German states; Hungary, Poland and Transylvania; England, Northern Ireland and with the English throughout the world.

D. ENGLISH REFORMATION.

References: N. ii. 248-91; H. ii. 364-443; 605-51; K. Secs. 139:4-6; 155; A. iii. 191-228; *Dixon*, History of the Church of England from Abolition of Roman Jurisdiction, 5 vols.

GENERAL CHARACTERISTICS.

1. It was confined largely to England and has spread only with the spread of English speaking people. 2. It had no great leader and was the resultant of various forces; hence lacked thoroughness and consistency and soon began to split into denominations. 3. It was dominated by the government, political considerations largely controlling its course, leaving church subservient to the state. 4. It was the least radical of all types, preserving more of Medieval Christianity than any other. 5. The Catholic organization was preserved without change, the king becoming head in lieu of the pope. 6. Its theology (39 articles) was moderately Calvinistic, on Lutheran basis; Arminian elements early appeared. 7. Worship (Book of Common Prayer) was a translation and adaptation of parts of the Catholic liturgy; more Catholic than other forms of Protestantism.

I. COURSE OF REFORM.

1. POLITICAL, RELIGIOUS AND SOCIAL CONDITIONS. England a strongly centralized government with a rough, cruel but able king, Henry VIII. The nobility had been ruined by "Wars of the Roses" while Henry VII had greatly increased the power and wealth of the king. The church was subservient to the state and very corrupt; the leading officials were nominated by the state; the people were ignorant, rude, degraded and superstitious, but rapidly increasing their wealth and improving their condition.

2. REFORM TO DEATH OF HENRY VIII, 1547. Lollard doctrines had continued here and there. Work of Erasmus, Colet and More (Seebohm, *The Oxford Reformers*). John Tyndale's translation of New Testament 1526. Demand for divorce; beginning of proceedings 1526; difficulties; fall of Woolsey and (at suggestion of Cranmer) appeal to universities 1529; Thos. Cromwell advises Henry to declare himself head of the church and thus obtain divorce 1530; clergy declared guilty of the statute of *praemunire* 1531; right of independent legislation taken from Convocation, also right to pay annates and to appeal to Rome 1532; divorce by Convocation, and marriage with Anne Boleyn 1533; Act of Supremacy by parliament making king head of the church 1534; opposition forcibly suppressed (Thos. More); "Court of Star Chamber;" suppression of the monasteries (1535-9) and confiscation of their property to the king, who founded with it six bishoprics and fourteen churches, but lavished most of it on his favorites and personal ends; disastrous to the poor; destruction of images and shrines (a Becket); England under papal inter-

dict 1538. All this was political, but Protestant doctrines were making progress also. Anne Boleyn, Cranmer and Cromwell favored reform; translation of the Bible allowed 1535f, "Ten Articles" 1536; reading Bible encouraged in the churches 1537, "Institution of a Christian Man." Reaction in 1539; "six articles" enforcing transubstantiation, communion in bread only, celibacy, chastity, private masses, confession. Fall of Cromwell 1540; opposition to reform till Henry's death which left the Catholic system intact.

3. UNDER EDWARD VI, 1547-53. The impulse to reform under Henry VIII was Lutheran; under Edward Calvinism was more influential. Edward, the regents and advisers were Protestants; many reformers from continent brought over to assist (Bucer, Peter Martyr, Ochino, John a Lasco and others; also John Knox); all laws against evangelical doctrines were repealed, images removed from the churches, priestly marriage permitted, mass abolished, communion in both kinds instituted and English liturgy adopted. The "Book of Common Prayer" 1549 (containing many Catholic elements eliminated in 1552), was imposed on clergymen under heavy penalties; "42 Articles" 1553 were Calvinistic; persecution of Catholics; the masses of the people remained Catholics.

4. UNDER MARY, 1553-8. All laws favoring Protestantism immediately repealed; thousands of Protestants fled, some imprisoned and afterwards martyred (Latimer, Ridley, Hooper, Cranmer and others); 1554 England was absolved and formally received back into Catholic church by Reginald Pole, papal legate; Mary married Philip II of Spain, who

deserted her and still further embittered her ; 279 persons martyred.

5. UNDER ELIZABETH, 1558-1603. Daughter of Anne Boleyn, reared a Protestant, during Mary's reign living as Catholic, was crowned by Catholics but speedily showed Protestant sympathy ; thousands of exiles returned, bringing Calvinistic ideas. Elizabeth's difficulties and aims? In January, 1559, the sovereign was made "Supreme Governor" of the church, thus again cutting England loose from the papacy and giving the queen great authority in the spiritual and temporal affairs of the church ; repeal of Mary's anti-Protestant legislation ; "Act of Uniformity" June, 1559, forced the prayer book, revised, on all clergymen ; the "42 Articles" were revised and imposed in Latin 1563 as "the 39 Articles" (CC. III 486-516) and in English 1571 ; all but one bishop and many of the lower clergy refused the oath of supremacy and were deposed. Doubtful validity of Parker's consecration. Persecution of Catholics, some 200 Catholics being martyred during the reign ; colleges for education of English Catholic priests at Douay, Rheims and Rome 1569 on ; Catholic English Bible, Douay Version ; various conspiracies against Elizabeth ; placed under the ban by the pope 1570 ; execution of Mary Stuart 1587, attack by Spanish Armada 1588.

PURITAN PARTY due to Calvinism brought by returning exiles from the continent. They (a) opposed episcopacy, favoring presbyterial government as divinely ordained ; (b) favored simplicity of worship, opposing vestments, candles, organs, litany, etc. ; (c) urged strict discipline ; they did not all separate from the church but sometimes refused to conform (non-

conformists); able, aggressive, influential. Thos. Cartwright. From this party rose most of the separatists (Congregationalists 1578 on, Baptists 1611 on, Quakers 1646 on. See below). At first Anglicans supported episcopacy as a human institution (*de jure humano*, Hooker's Ecclesiastical Polity); later held it to be divinely ordained (*de jure divino*, Bancroft). Elizabeth succeeded in reducing Catholicism, but Puritanism was growing stronger at her death. Lambeth articles 1595 (CC. III 523-5).

6. UNDER JAMES I, 1603-25. The expectation that James, a Scotch Calvinist, would favor the Puritans led to the "Millenary Petition" 1603, and the "Hampton Court conference," January, 1604, where Puritans were rebuffed, the king favoring episcopacy; aided by the "Court of High Commission," he sought to suppress them; deposed and imprisoned many; repression of Catholics and Gunpowder Plot 1605; King James version of Bible 1611; "Book of Sports" 1618; less rigor towards Puritans because of Archbishop Abbott, and towards Catholics for political reasons, later in his reign. Flight of many separatists to the continent 1605 onwards.

7. UNDER CHARLES I, 1625-49. Charles married a Catholic and was favorable to Catholic doctrines; believed in divine right and absolute authority of kings; ruled without parliament 1629-40. Wm. Laud (1573-1645), typical high churchman, bishop of St. Davids 1621, Bath and Wells 1626, London 1628, Archbishop of Canterbury 1633; Privy Councilor 1627, Lord Chancellor 1628, was under Charles all powerful; labored to enforce rigid high church principles on both England and Scotland; emigration of Puritans to

America; bitter persecution through "Star Chamber" and "Court of High Commission;" resistance by the people in the interest of both religious and civil freedom; "ship money" and John Hampden; Scotch rebellion and National Covenant 1638; to obtain money to suppress it Charles calls parliament 1640. Proving intractable it was dismissed and another called 1640 (Long Parliament 1640-53); soon at war with the king; Strafford and Laud convicted of treason and executed 1641 and 1645; in order to alliance with the Scotch, Parliament accepted the "Solemn League and Covenant" 1643 which involved the preservation of Presbyterianism in Scotland and its adoption in England; Parliament called "Westminster Assembly" (July 1, 1643; sat to February 22, 1649), inviting moderate Anglicans, Puritans, Independents and Scotch divines; Presbyterians predominated; produced a Longer and a Shorter Catechism (CC. III 676-703) and the Westminster Confession (CC. III 597-673); these were adopted as their symbols by the Scotch General Assembly August 27, 1647, and by the Scotch Parliament February 7, 1649; by the English Parliament June, 1648, but they were never widely enforced on England. Defeated at Marston Moor and Naseby 1645 (Oliver Cromwell) Charles fled to the Scots, was delivered to Parliament 1647; Cromwell expels the Presbyterian members, leaving the "Rump Parliament" and defeats the Scots who invade England on behalf of the king (1648); executes the king (1649).

8. THE COMMONWEALTH, 1649-59. England becomes a republic while Scotland recognizes and crowns Charles II (1651); Cromwell puts down rebellion in Ireland and Scotland, expelling Charles II and in 1653

dissolves Parliament becoming Lord Protector and ruling alone; successful war with the Netherlands and Spain; order at home, honor abroad; Cromwell gave religious freedom to all except Catholics, allowed no established church, sought to raise the efficiency and character of the preachers (Board of Triers), and supported all good ministers from the state treasury; protected Protestants abroad.

9. UNDER CHARLES II (1660-85) AND JAMES II (1685-9). (*Referencess* N. ii. 624-30; H. ii. 652-9; K. Sec. 155). Charles was weak and immoral; had promised toleration (Savoy Conference), but gave way before the pressure of the Anglican party; restoration of Episcopacy in England 1660, followed by severe persecution of all dissent; Corporation Act 1661; Act of Uniformity 1662, ousting some 2,000 ministers; Conventicle Act 1664; Five Mile Act 1665; in order to spare the Catholics king made "Declaration of Indulgence" 1672; Parliament answered with Test Act 1673; efforts of the king to help Catholics were vain; he joined Catholic church on his death bed and was succeeded by his brother James II, a Catholic; efforts to favor Catholics (Declaration of Freedom of Conscience 1687); trial of the seven bishops 1688; the Protestants invite William of Orange, grandson of Charles I and son-in-law of James II, to take the throne; this he did 1689 (William and Mary); Act of Toleration (1689) gave religious liberty to all except Catholics and Socinians; but dissenters were still excluded from the exercise of political rights, were required to pay tithes and other church dues to the Anglican clergy, and their preachers must sign the 39 Articles with reservations. Protestantism was now

firmlly and finally established in England, though many of the clergy, including nine bishops, refused to swear allegiance to the new king (non-jurors) and in 1691 were deposed. They kept up an independent existence until 1805.

In the latter part of the period were several men of note: Wm. Chillingworth, d. 1644; Ralph Cudworth, d. 1688; John Tillotson, d. 1694 and Gilbert Burnet, d. 1715.

Morals of England were low under Charles and James. The stage and literature utterly debased. But compare Milton and Bunyan.

II. RISE OF THE DENOMINATIONS.

English Protestantism soon began to break up into denominations.

1. INDEPENDENTS (CONGREGATIONALISTS). (*References*: H. ii. 675-90.) Anabaptists had existed in Eastern England since about 1530, and may have exerted some influence on this movement. It came out of the Puritan party, was Calvinistic in theology and Christian life, but believed in separation from Church of England, in religious freedom, converted church membership and the independence of local church as a self-governing democratic body of believers. Their founder was Robert Browne (c. 1550-c. 1630), hence long called Brownists. About 1578 Browne reached the conclusion (1) that the apostolic church was a local independent body; (2) its government was democratic; (3) it was composed of believers only; (4) that magistrates have no power in religious matters; the church

is independent of the state as well as of other churches. He formed a congregation at Norwich, but fled to Middleburg, Zeeland, 1581, where he wrote several tracts sustaining the above positions; returning to Scotland 1583 he reunited with Anglican church (1586), dying in its communion. A second congregation (Presbyterial local government) founded in London 1586; John Greenwood, Henry Barrowe, John Penry executed and congregation scattered 1593; Francis Johnson, converted 1593, led several separatists to Amsterdam where he labored along with Henry Ainsworth; a third congregation at Gainsborough under John Smyth 1602 and at Scrooby (Wm. Brewster, Wm. Bradford, Jno. Robinson, Thos. Helwys, Jno. Murton); in 1606 Smyth and his people fled to Amsterdam and soon afterwards Robinson and the Scrooby flock to Leyden. Some of the latter emigrated to New England 1620 (Pilgrim Fathers, Mayflower). In 1616 Henry Jacob returned from Middleburg, Zeeland, to revive Congregational work in London. His church became the mother of Congregationalism in England. Other churches arose, but growth was slow until the Civil War when under Cromwell they controlled the government and grew rapidly. At invitation of Cromwell 200 delegates from 120 congregations gathered at the Savoy in London (September 29-October 12, 1658) and drew up the great Congregational creed, "Savoy Declaration" (CC. III 707-29). Persecution after the restoration; they received toleration in 1689.

2. BAPTISTS. (*References: H. ii. 691-704; N. ii. 881-91; Vedder, Short History of Baptists.*) English Baptists sprang out of the Congregationalists,

though they may have had some connection, not now traceable, with the Anabaptists (Mennonites) settled in England since the second quarter of the sixteenth century. Two distinct types, differing in theology and slightly in other respects: "*General Baptists*," who rose among English Congregationalists in Amsterdam and were Arminian, believing in a "general" atonement; "*Calvinistic*" or "*Particular Baptists*" (believing in a "particular" atonement) who rose later among Congregationalists in London. Both were long called Anabaptists by their enemies, while they used no distinctive name among themselves.

(1) *General Baptists*. John Smyth, who with his Gainsborough congregation had fled to Amsterdam 1606, became convinced of the nullity of infant baptism about 1608, baptized himself (probably by affusion) and then such of his congregation as agreed with him, including Helwys and Murton. They also adopted Arminian theology which was agitated at this time in Amsterdam. Soon convinced that he had acted without authority Smyth sought baptism at the hands of the Mennonites, while Murton, Helwys and others maintained the validity of their baptism, and in 1611 drew up the so-called first Baptist creed (Underhill, pp. 3-10). Returning to England Murton and Helwys founded the General Baptist cause which flourished for many years. Other Confessions were drawn up in 1660 (Underhill, 109ff) and 1678 (Underhill, 121ff); when they adopted immersion is unknown.

(2) *Particular Baptists* sprang out of the First Congregational church of London (Jacob's, see above) when on September 12, 1633, John Spilsbury and a few others withdrew and formed a new church on the

basis of believers' baptism. Source and form of baptism unknown, though it was probably affusion; 1638 seven other persons left the Congregational church and joined Spilsbury's church. About 1640 they became convinced that immersion was the only Scriptural mode of baptism; a part insisting on succession sent Richard Blount to Holland to procure baptism in 1641 (according to the "Kiffin Ms."); others denying the necessity of succession revived baptism by one baptizing another, who in turn baptized all the rest. This may have been earlier than 1641. By 1644 there were seven churches in and about London who drew up the first Calvinistic Baptist creed (Underhill, 11ff); under Cromwell they were numerous and influential in the army and government. Persecuted under Charles II and James II (John Bunyan); they received freedom in 1689, and in that year 100 congregations in England and Wales united in the best known Baptist confession (Underhill, 169ff). The less important "Somerset Confession" had been drawn up 1656 (Underhill, 61ff).

3. SOCIETY OF FRIENDS or Quakers (H. ii. 705-15) sprang out of the Anglican church of the Puritan wing. Geo. Fox (1624-91), son of a weaver in Leicestershire, pensive, serious, was led, after powerful religious experience, to accept Christ (1646) and began preaching as layman (1647); emphasized the "inner light" of the Spirit, rejected oaths, war, civil office, the ordinances, creeds, consecrated houses, ordination, all formal services, paid preachers; showed peculiarities of dress and language; opposed capital punishment and slavery, urged prison reform, etc.; insisted powerfully on holy living; he and his followers showed

wonderful missionary zeal, growing rapidly in England despite severe persecution, and carrying the "light" to the continent and America; field preaching and woman preachers. Organized into (1) monthly, (2) quarterly and (3) yearly meetings. Robt. Barclay, the theologian of Quakerism; Wm. Penn. Quakers were never numerous (few outside Great Britain and United States), but of high character and influential.

III. REFORMATION OF IRELAND.

References: H. ii. 478-99; K. Sec. 139:7, Sec. 153:6; A. iii. 235-69.

The woes of Ireland began long before the Reformation; Protestant England is guilty only of perpetuating what Catholic England had long been doing. Ireland rejected Protestantism because it came from England, which was the symbol of all that was bad. In general the official reformation of Ireland followed that of England, while the masses of the people remained staunchly Catholic. By act of the Irish Parliament Henry VIII was made head of the church 1535, monasteries were dissolved and ecclesiastical property divided among English and Irish lords as far as English authority extended, i. e., in the "Pale." Under Edward VI there was an attempt to introduce the new Protestant English liturgy, articles, etc., but these efforts were resisted with vigor. Mary restored the Catholic church in Ireland as in England. Under Elizabeth Protestantism was again officially established as in England as far as English authority extended; but little was done to convert the people. A few

Bibles in English sold, an Irish catechism and primer published 1571, the Prayer Book in Irish in 1603, and New Testament in Irish 1608, but the religious and moral condition remained the same. Under James I and Charles I the Jesuits were suppressed, the Irish lords ruined, all church property turned over to Anglican church and all Catholics were made ineligible to civil office. This occasioned the massacre of thousands of Protestants (Irish Massacre) 1641; in 1649 Cromwell took terrible vengeance and subdued the entire island to English rule. Under Charles II and James II Irish Catholics suffered as did the English, and the Act of Toleration 1689 left them without civic rights, though persecution ceased. Irish Articles (C. C. III. 526-44).

E. ANABAPTIST REFORMATION.

References: N. ii. 148-200; K. Secs. 145-48; H. ii. 557-62; *Newman*, History of Antipedobaptism; *Vedder*, Short History of Baptists; *Vedder*, Balthaser Hubmaier.

1. CHARACTERISTICS. (1) Anabaptists may have had some historical connection with earlier sects, but it has not been proven, and many considerations render it doubtful. All their leaders and their members as far as they can be followed came out of Catholic church; they had no consciousness of connection with earlier sects, nor did they enter into communion with them. The more probable source is the renewed study of the Bible. (2) They held a great variety of views but agreed in general on the following points: (a) Churches are composed of believers only, saints. This the central normative doctrine of the system.

(b) Infant baptism is the invention of man or the devil, is corrupting and without Scriptural warrant, is null; only baptism of believers is valid; various modes practised. (c) The church is to be kept pure by the practice of rigid discipline. (d) Absolute separation of church and state, and consequent religious freedom. (e) Rejection of oaths, war, the holding of civil office. (f) Property is held by Christians as stewards only; many of them favored and practiced communism. (g) Anti-Augustinian theology. (h) Itinerant ministry under general superintendency. (i) They had no leader. It was a movement of the people, of the laity.

2. THEIR HISTORY. Anabaptist views seem to have sprung up independently and simultaneously at various places, but they can be divided into four general geographical groups.

(1) *The Swiss-Moravian Anabaptists* rose among the friends and supporters of Zwingli and spread quickly over reformed Switzerland. Leaders were Conrad Grebel, Felix Manz, Geo. Blaurock, Ludwig Hätzer and Balthasar Hubmeier. Believer's baptism begun January, 1525, by Grebel (not immersion); disputation between Zwingli and Anabaptists January 17, 1525; repressive measures; spread to Basel, Berne, Chur, Schaffhausen, Appenzell, St. Gall; persecution everywhere; martyrdom of Manz 1527; martyrdoms in Basel, Berne and elsewhere. Waldshut reformed 1524; Hubmeier becomes Anabaptist 1525, driven out, imprisoned in Zurich, fled to Nickolsburg. Swiss Anabaptists flee into Tyrol and Moravia. Continued to be persecuted in Switzerland but remain to the present. At Nickolsburg and Austerlitz they built up

great communal houses; for a while peace, then persecution. Some fled to Russia and in 1874 to South Dakota. Closely associated with the Swiss were Hans Denck and others from South Germany.

2. *German Anabaptists* rose at Zwickau near Wittenberg, leaders were Thos. Münzer and Nicholas Storch, "Zwickau prophets," emphasized "inner light," church of saints, etc. Set up independent church c. 1520; Storch and Steubner visit Wittenberg 1521, win Carlstadt and Cellarius; chiliastic and socialistic views lead to Peasants' war in which Münzer and his followers perished; this destroyed the Anabaptist movement in Germany. Münzer infected many other men; Hut, etc.

(3) *Dutch Anabaptists* founded by Melchior Hofmann, a radical reformer with chiliastic notions 1523 on; preached over all North Germany, along the Rhine; in Sweden, Denmark and Netherlands; became Anabaptist at Strasburg c. 1529; regarded Christ's body as divine; owing to persecution he suspended baptism; returned to Strasburg 1533 to await coming of the Lord; was thrown into prison where he died ten years later. Leadership of the Anabaptists assumed by Jan Mathys who ordered the resumption of baptism, proclaimed himself the promised Enoch, invited all the faithful to Münster, which had recently accepted the Reformation (Bernard Rothmann), where he set up the "Münster kingdom" 1534-5. Destroyed by the bishops, supported by the princes. Horrible history.

After this storm Menno Simon (1536 on) gathered the remnants of the quiet Anabaptists, hence known as "Mennonites."

(4) *Anti-Trinitarian Anabaptists*. Campanus, Servetus and the Italian Anabaptists 1545 on; in Italy persecuted 1551, on they flee to Switzerland and Poland where they establish a work at Racov. Laelius and Faustus Socinus. Their Christology. Practiced immersion.

F. COUNTER (CATHOLIC) REFORMATION.

References: N. ii. 350-89; H. ii. 529-56; K. Sec. 149:1-12, 151; A. iii. 339-401.

For twenty-five years after the outbreak of the Reformation the church took no measures to stop its progress, seemed dazed. All effective opposition came from Catholic princes. Compromise and reunion efforts were frequent. But c. 1541 it began earnest efforts to meet Protestantism. Object was (a) to reform the church in morals, (b) stop the progress of Protestantism, (c) recover lost territory, (d) win the heathen. The means were (a) Council of Trent, (b) revival of monasticism, specifically the founding of the Jesuits, (c) reorganization and enlargement of the Inquisition. This counter-reformation continued for more than a century, recovered much lost ground, brought on Thirty Years War. It did not in any way modify the policy or doctrines of the Catholic church, but removed many abuses, crystallized its doctrines and gave it a great forward impulse.

I. MEANS EMPLOYED.

1. COUNCIL OF TRENT. A free ecumenical council, long demanded by Protestants and Catholics and fre-

quently promised by popes, had been often postponed—Why? Council met in three periods, Dec. 13, 1545-March 11, 1547; May 1, 1551-April 28, 1552; Jan. 18, 1562-Dec. 4, 1563. Small attendance till toward close; almost exclusively Latin, largely Italian, bishops; controlled by papal legates and papal theologians (two Jesuits). Protestants refused to attend though invited. Why? Reforms and doctrines considered in alternate sessions. It (a) ordered many reforms of the clergy, which were, however, never fully enforced, and (b) formulated its doctrines in a creed (CC. II 77-206) which is summed up in the *Profession of the Tridentine Faith* (CC. II 207-10; I. 98f) which must be signed by all Catholic priests and professors. It is the most important Catholic creed, and was drawn to meet Protestantism. Its final interpretation was reserved to the pope.

2. SOCIETY OF JESUS (Jesuits). (1) *The Founder*. Every reform in the Catholic church has been accomplished by a revival in monasticism. The Reformation brought revival of old orders and the formation of new ones: Theatines c. 1524, Capuchins c. 1528, the Ursulines c. 1537 and many others, male and female. But the most important of all orders was the Jesuits, founded by Ignatius Loyola (1491-1556), a Spanish soldier of noble blood. Permanently disabled by a wound 1521, he turned to religion, became a monk, studied in the schools of Spain and University of Paris where in 1534 he founded a society of young men to carry on mission work in Palestine. Hindered by war, they labored in Venice 1537 and Rome 1539, where they were established as an order September 27, 1540, taking the ordinary monastic vows and the additional

vow to go on a mission wherever the pope might wish. Loyola wrote the "Spiritual Exercises" and the "Constitution."

(2) *Constitution.* Members divided into four grades (classes), (1) novices, (2) scholars, (3) coadjutors (temporal, spiritual), (4) professed (three vows, four vows). Last three classes are priests. Professed of the four vows constitute the "Congregation" who alone conduct the business and are eligible to the offices of the society. The officers are (1) a General (the black pope) elected for life, with six assistants, residing at Rome, receiving reports from all officers and being almost absolute. (2) Provincials, presidents, professors, etc., appointed by the General for three years.

(3) *The Training* is very thorough, lasting some thirty years for the professed. Applicants must be fourteen years old, sound in mind and body; they are trained by study and teaching in languages, the arts, theology, the effort being to make a scholarly modern gentleman, absolutely obedient to his superiors, cosmopolitan in his knowledge and capabilities. They wear no distinctive dress.

(4) *Aims and Methods.* Their motto, "For the greater glory of God;" the recovery of lands lost to Protestantism and Mohammedanism, and the conversion of the heathen—world-wide triumph of the Roman church. To accomplish this they (a) preached, (b) gave great attention to higher education, founding colleges, and wherever possible becoming professors in existing schools, (c) used the confessional, (d) and political intrigue.

(5) *Ethical System.* Strict moralists themselves they threw down all restraint for their rich patrons.

(a) Their doctrine of obedience destroys man's moral nature. (b) End justifies the means. (c) Probabilism. (d) Intention. (e) Mental reservation.

(6) *Their Subsequent History.* They introduced themselves rapidly into all the countries of Europe, showed heroic devotion and fanatical zeal for the church, quickly made themselves felt among the upper and ruling classes through their schools and the confessional, won back many Protestants and moved princes to suppress others; started the great reaction.

Among the peoples of the far East (Xavier) and the newly discovered Americas they unfolded wonderful missionary activity which for a time was highly successful, but eventually fell to pieces because of its superficial character. Their theology has been semi-Pelagian; they have fostered Mariolatry and superstition; have been banished by various governments and generally distrusted; have been the earnest advocates of the infallibility and irresponsible power of the pope, the chief supporters of ultramontaniam, reaction and superstition.

3. THE INQUISITION was reorganized in Italy 1541 by Caraffa and speedily suppressed Protestants in all the states of the peninsula; Council of Trent drew up list of prohibited books 1562, and the Congregation of the Index founded 1571.

II. COURSE OF COUNTER REFORMATION.

The Jesuits soon entered most of the countries of Europe, and with wonderful zeal and success labored for the conversion of Protestants, at the same time moving princes to suppress Protestantism by force

wherever possible. They labored in Spain, Portugal, France where they were largely responsible for the wars and bitter persecutions of 16th and 17th centuries; in Belgium, England, Poland, Sweden, Germany and Austria. In the last two countries they won their most signal triumphs. For while Catholicism was united and enthusiastic, the Lutherans had become divided and were engaged in bitter theological strife. By teaching and preaching, by moving the Hapsburg and Bavarian princes to repressive measures, they finally brought on the

THIRTY YEARS' WAR.

References: N. ii. 390-411; H. ii. 550-6; A. iii. 442-60.

Archduke Ferdinand restores Catholicism in Styria 1596 on; Donauworth Catholicised by Maximilian of Bavaria 1607; formation of W. German princes into Evangelical Union (1609) under leadership of Frederick, Elector of the Palatinate; formation of Catholic League under Maximilian of Bavaria (1609), composed of Hapsburg, Bavarian and ecclesiastical princes, supported by pope and Spain; Emperor Rudolph II attempts to suppress Protestants in Bohemia and Silesia, and is forced to grant them religious liberty and a Parliament of Defenders by Royal Charter (1609); dispute over succession to Jülich-Cleves further embittered Protestants, already divided among themselves between Calvinism and Lutheranism; 1617 Ferdinand of Styria becomes king of Bohemia and begins attempt to suppress Protestants. They appeal to the emperor, and being rebuffed, cast the imperial ministers out of the window and begin the war.

1. FIRST STAGE (1618-23), chiefly in Bohemia. Bohemian Protestants were helped by Evangelical Union; the Emperor and Ferdinand by the Catholic League; 1619 Ferdinand was elected Emperor, Frederick of the Palatinate king of Bohemia; Protestants were divided and defeated by Tilly; the electorate transferred from Frederick to Maximilian of Bavaria 1623, while Bohemia was rapidly re-Catholicised, Protestants, who were eighty per cent. of the population, being destroyed or won over to Catholicism; so in Austria and Silesia.

2. SECOND STAGE (1623-30), chiefly in Germany. Mansfeld and Christian of Brunswick keep up the struggle while England, France, Denmark and Sweden seek to form league against Catholics. During the long negotiations Wallenstein, a Bohemian general of the emperor, and Tilly, general of the Catholic League, overran all North Germany, reaching the Baltic, Denmark alone assisting the Germans; 1629 the emperor decreed the restoration of Germany to the condition obtaining 1555 (Edict of Restitution), which would have ruined Protestantism.

3. THIRD STAGE (1630-5) in Germany. Protestant princes, now more strongly united, were assisted by France (Richelieu) and Sweden (Gustavus Adolphus). Wonderful success of the latter, overrunning all Germany by 1631. Tilly destroyed Magdeburg (1631), was defeated at Leipsic (1631), and slain at Donauworth (1631). Gustavus Adolphus and Pappenheim killed in battle of Lützen November 16, 1632, Wallenstein defeated; deposed and murdered 1634. In Peace of Prague (1635) electors of Saxony and Brandenburg and some other Protestant princes make peace with emperor in effort to drive Swedes out of Germany.

4. FOURTH STAGE (1635-48), almost wholly political. All Germany overrun many times by Swedish, French and German troops. Brought to a close by Peace of Westphalia (1648), in which Sweden received five million thalers and land in North Germany; France received land on left bank of the Rhine; Switzerland and the Netherlands were recognized as independent—both Protestant; many internal changes in the empire practically destroyed it; in religious things Peace of Augsburg (1555) was confirmed and now extended to Calvinists; as regards ecclesiastical property the year 1624 was regarded as normal; i. e., the *status quo* of 1624 was restored, leaving vast quantities of Catholic property in hands of Protestants. Important results of the war were (1) almost total destruction of Protestantism in Southern Germany, Bohemia, Poland, Hungary, etc.; (2) desolation of Germany, setting back progress for years; (3) formal recognition of Calvinism as a legal religion of the empire; (4) Catholics forced to recognize impossibility of coercing Protestants.

III. INTERNAL DEVELOPMENT OF CATHOLIC CHURCH TO 1648.

References: H. ii. 563-71; A. iii. 401-41; K. Sec. 149-150.

1. MISSIONS. Active mission work among the heathen by Jesuits, Dominicans, Franciscans and other orders. In India and Japan great success by Xavier 1542 on; in China by Ricci; among the Indians of South America, Cuba, Central America and the southern and western parts of North America, and in the Philippines. Congregation of the Propaganda estab-

lished in Rome 1622, and the college of the Propaganda 1627. Various attempts at union with the Greek, Russian, Nestorian and other churches of the Orient failed or were only partially successful.

2. THEOLOGY. The Reformation produced an enormous theological literature in the Catholic church, chiefly by Jesuits and other monks, and dealing with all phases of theology, but especially dogmatic. Some of the best known were Petavius of Orleans, d. 1652, a Jesuit; Robt. Bellarmine of Tuscany (1542-1621), a Jesuit, most noted theologian of his church; a host of writers in France, Spain, Italy and Germany on exegetical, dogmatic, pastoral, practical and ascetic theology.

The reformation also started a controversy in Catholic church over original sin, free will, the relation of works to grace, etc. Michael Bains, professor in Louvain after 1551, attacked the scholastic method, supporting his views by texts from Scripture and from Augustine; seventy-nine of his propositions condemned by pope 1567. His rapidly spreading views vehemently opposed by Jesuits, some of whose views were in turn condemned as semi-Pelagian.

Louis Molina, a Spanish Jesuit, in trying to harmonize (1588) the two views, set forth Pelagianism, and thus revived the struggle between Dominicans and Jesuits. A commission appointed 1599 to determine relation of grace to conversion, was never allowed to report, and both parties were enjoined to silence by pope 1611; Jesuits adopted view of congruous and incongruous grace 1613. Cornelius Jansen (1585-1638), professor in Louvain and bishop of Ypres, studied Augustine thoroughly, and left behind him a book called *Augustinus*, advocating the doctrine of human

inability and irresistible grace. This was published 1640, and provoked the violent opposition of the Jesuits. Condemned 1642. Controversy spread to France. (See next period.)

3. ART AND MUSIC. Degeneration of church architecture into Renaissance and Rococo styles; painting flourishes, but gradually decays: Corregio (1494-1534), Titian (1477-1576), Guido Reni (1575-1642) and others in Italy; Velasquez (1599-1660), Murillo (1617-82) and others in Spain; Rembrandt (1606-69), Rubens (1577-1640), Van Dyke (1599-1641) and others in the Netherlands.

G. GREEK CHURCH.

References: A. iii. 461-74; K. Sec. 152; H. ii. 793-804.

After capture of Constantinople by Turks (1453), Christians suffered much persecution, being deprived of their church buildings and heavily taxed; Christian population was greatly reduced in numbers by death and apostasy. Sultans assumed right to appoint and depose Patriarch of Constantinople, who was "Ecumenical Patriarch," was head of the whole Greek church, though patriarchs of Antioch, Jerusalem and Alexandria continued.

Efforts at union between Lutherans and Greeks made by Melanchthon and (1573-5) by two Tübingen theologians, Andreæ and Crusius. Jeremiah II, Patriarch of Constantinople, replied 1576, rejecting the overture and criticising Lutheranism; this answer was approved by synod of Jerusalem 1672. In 1589 Jeremiah II, on a collecting tour in Russia, conferred the patriarchal dignity on the Metropolitan of Moscow, "third Rome," thus laying foundation for independ-

ence of Russian church. The patriarchs were consecrated by the patriarchs of Constantinople until 1660, when they were recognized as independent. Cyril Lucar (1572-1638), b. in Crete, traveled, studied and taught in Europe; became Patriarch of Alexandria 1602, Patriarch of Constantinople 1620; gradually approaching Calvinistic doctrine in effort to reform Eastern church, was five times deposed and (1638) strangled by Sultan on charge of high treason. In 1629-31 he wrote a confession which was decidedly Calvinistic and influential in Europe, but rejected and anathematized by Eastern Church in Synods of Constantinople 1638, Jassy 1643, Jerusalem 1672. In opposition the "Orthodox Confession of the Catholic and Apostolic Eastern Church" (CC. ii. 275-400) was drawn up (1640) by Peter Mogilas, Metropolitan of Kiev, and adopted by a Russian synod for that country, by the Synod of Jassy 1643, and signed by the four Eastern patriarchs, thus making it the confession of the whole Eastern Church. Calvinism continued and was again condemned in the important Synod of Jerusalem (1672), when the confession of Dositheus was adopted (CC. ii. 401-44). By these the doctrinal system of the Eastern Church was crystalized, as was that of the Western at Trent.

SECOND DIVISION, 1648 TO 1789.

GENERAL CHARACTERISTICS.

References: N. ii. 415-24; H. ii. 740-3.

1. RATIONALISM. It was an age of dead hyper-orthodoxy on one side and skepticism, liberalism and rationalism on the other. Wearied with strife and the-

ological controversy, men turned to natural religion or away from religion altogether, regarding Christian doctrine as the cause of all their woes. For the future they would give up their superstitions and live by reason. Reason must rule in religion, law, architecture, art, poetry. It was the age of *Aufklärung*, "illumination," when the accumulated errors and wrongs of centuries were to be swept away. All that could not justify itself to reason must be rejected. The period of unbelief began first in England in seventeenth century, spread to France, and finally to Germany toward end of period. A new hopefulness, joy and self-confidence filled the hearts of men.

2. POLITICALLY, it was an age of great progress. Two Protestant states arose—Prussia became a kingdom in 1701, and the United States, a republic 1776; North America was (1764) wrested from Catholic France by Protestant England, and then partially lost 1776. Progress was made towards equality before the law, and sentiment against serfdom and slavery was growing in Europe and America. Progress was made toward religious freedom in Europe, notably in England, and the United States was founded on a constitution which prohibited any establishment of religion. Persecution of witches, heretics and unbelievers ceased in most Christian countries.

3. PHILOSOPHY breaks from the leading strings of religion and starts on its career of independence. Most of the great systems of modern philosophy founded in this period. Francis Bacon (1561-1626), Thos. Hobbs (1588-1679), Descartes (1596-1650), Spinoza (1632-77), John Locke (1632-1704), Berkeley (1684-1753), Leibnitz (1646-1716), Christian

Wolff (1679-1754), David Hume (1711-76), Emanuel Kant (1724-1804). This was pre-eminently a philosophical age, Deism, Pantheism and materialism strongly represented. Modern sciences were just beginning their career in this period.

4. LITERATURE also breaks away from the church and manifests the general tendencies of the time. There is an enormous output of theological literature, mostly polemical and apologetical; the scientific treatment of church history and exegesis begins toward end of period.

Much literature indifferent or hostile to Christianity, especially in England, France and Germany. It did good service in lashing the inequalities, ignorance, superstition, absurdities and iniquities of the time. In France there were, beside many others, Voltaire (1694-1778), Montesquieu (1689-1755), Rousseau (1712); Diderot (1713-84), and d'Alembert (1717-83) founded and published the Encyclopedia (1751-77); in England Dryden (1631-1700) and Pope (1688-1744), Addison (1672-1719), Swift (1667-1745) and others, were artificial but not so hostile to the church. In Germany Klopstock (1724-1803), Lessing (1729-81), Wieland (1733-1813), Herder (1744-1803), the earlier periods of Goethe (1749-1832) and Schiller (1759-1805).

Publication of newspapers began in first half of seventeenth century (first weekly); in second half other periodicals devoted to criticism, philosophy and other learned subjects. Before end of period they were largely developed and a powerful factor in the intellectual life of the time. Scarcely any religious weeklies and periodicals in this period.

5. MUSIC, which had been developing rapidly since the Reformation, reached a high state in this period. Händel (1685-1759), Bach (1685-1750), Haydn (1732-1809), Mozart (1756-91). Much of the best music was distinctly religious.

6. Protestant foreign missions expand in this period. Rationalism and political changes caused decay of Dutch missions in East Indies, and English missions in America; Danish-Halle mission, founded 1705, and Moravians begin work 1732; serious retrogression before end of period.

7. Rise of a new denomination, Methodism, in England, 1739, is of world-wide significance.

A. CATHOLIC CHURCH.

I. EXTERNAL HISTORY.

References: N. ii. 425-42, 488-92; K. Sec. 156:1-4.

1. RELATIONS TO CIVIL GOVERNMENT AND NATIONAL CHURCHES. In the Treaty of Westphalia, the pope and his protest were wholly ignored by both Catholics and Protestants. Henceforth his influence on civil government and secular affairs almost ceased, and his moral influence was greatly weakened. Catholic princes showed marked independence, and even hostility to papal pretensions, and were widely supported by the bishops and church. The period was one of almost constant and steady decline in the influence and standing of the pope. (1) In this opposition *France* took the lead. In 1662 papal envoys were ordered to quit France, Avignon and Venaissin were occupied by French troops. Italy was invaded and a humiliating

treaty forced from the pope 1664; controversy over "Right of Regalia," i. e., revenues of vacant bishoprics, led Louis XIV to appeal from the pope to a General Council; 1682 the assembly of French clergy drew up (Bossuet) famous Gallican Liberties in "Four Articles": a. The church has power only in spiritual, not in civil or temporal things; rulers are not subject to the church in temporal affairs, nor can they be deposed or their subjects be released from obedience. b. The final seat of authority is in the Ecumenical Council. c. Papal authority is limited by the canons and by the ecclesiastical customs and institutions of the Gallican kingdom and church. d. The pope's judgment is not irreversible until confirmed by a council. The pope refused to confirm the French bishops, while Louis XIV threatened to cut the French church loose from the papacy. In 1693 the bishops expressed regret for the articles of 1682, but friction continued throughout the period.

(2) In *Austria* there was frequent friction and Joseph II, co-regent with Maria Theresa (1766-80), Emperor (1780-90) introduced sweeping reforms—granted toleration to Protestants, prohibited pilgrimages and processions, suppressed many monasteries and placed others under strict regulation, permitted publication of papal bulls and episcopal ordinances only after governmental approval, placed monastic houses under bishops, etc. The "Congress of Ems," a gathering of German clergy, took steps looking toward severing the German church from Rome. So serious was the outlook that Pius VI journeyed to Vienna in the hope of averting the disaster.

(3) *Other Catholic States*—Venice, Naples, Spain, Portugal—showed marked spirit of independence, and

frequent frictions throughout the period. In the Spanish Netherlands an independent church, "Old Roman Catholic Church of the Netherlands," was formed (1723), which now has 6,000 members.

2. MISSIONS. (1) *In Europe*. Conversion of Count-Palatine Wolfgang William of Neuburg in 1614 prepared way for Catholicising of the Palatinate 1685; Christiana, daughter of Gustavus Adolphus, became Catholic, but resigned her crown 1654; Frederick Augustus II, Elector of Saxony, became Catholic (1697) to qualify himself for the Polish crown, but safeguarded the rights of his Protestant subjects. In France persecution throughout seventeenth and eighteenth centuries drove many Protestants back into Catholic church; all Lutherans banished from archbishopric of Salsburg 1731. In England, Scotland, Ireland, Holland and North Germany and Scandinavian countries Catholics were, for the most part, without political or religious rights.

(2) *Foreign Missions* (A. iii. 576-84). Catholic foreign missions were almost destroyed before end of period. *In India* at beginning of period were some 300,000 Christians, Pariahs and Brahmins (Nobili), chiefly the result of Jesuit work. By end of period they have almost disappeared. *In China* Ricci (d. 1610) was followed by Verbiest (d. 1688), Schall (1728-63), and many other Jesuits; they accommodated Christianity to Chinese customs and made themselves otherwise useful to the government. The emperor officially permitted conversion to Christianity, and by 1700 there were 300,000 Christians; from 1630 on, Jesuits were opposed by Dominicans and Franciscans; forbidden by pope to continue accommodation

methods; after 1723 Christianity was forbidden by Chinese government; much persecution. *In Japan* there had been almost a million nominal Christians; change of political situation brought persecution, and 1641 all foreign missionaries were banished and the work almost perished. In most of *North America* Catholic missions were brought to an end by the English. *In Mexico, Central and South America* and the *Antilles*, Dominicans, Franciscans and other orders carried on a successful mission. *In Paraguay* the Jesuits had great success, a semi-independent state, suppressed by Spain and Portugal 1750, and completely ruined; success in the *Philippines*.

II. INTERNAL HISTORY.

References: N. ii. 467-79; K. Secs. 157, 165:7f; A. iii. 500-17.

1. JANSENISM AND QUIETISM. Jansen's Augustinianism was supported by St. Cyran (d. 1643) and Antoine Arnauld, by Port Royal Convent under Angélique (Arnauld), and many able and famous men connected with the convent—Le Maître, DeSaci, Blaise Pascal, Nicole, Tillemont, Quesnel, Racine. Condemnation of "Five Propositions," alleged to be taken from "Augustinus," by the pope (1653): expulsion of Arnauld and eighty other doctors from Sorbonne (1656); "Provincial Letters" 1656; French clergy required by pope and king to sign "Declaration" condemning the propositions, 1661; persecution; Port Royal broken up 1709 and building destroyed 1710. Quesnel had published "Moral Reflections" on New Testament 1671-87, and new edition 1693; widely read; 101 propositions

condemned in bull *Unigenitus* 1713; archbishop of Paris, other bishops and doctors refused to accept the bull and appealed to General Council 1717; they were called "Appellants," their opponents "Acceptants;" 1727 a deacon, Francis of Paris, died with the appeal in his hand; his grave in St. Medard worked miracles; wild fanaticism and gradual death of Jansenism in France; bishops returned to obedience or were banished, 1728 on.

In 1723 archdiocese of Utrecht in the Netherlands seceded from the papacy and set up an independent Jansenist church, "Old Catholic Church of the Netherlands."

Parallel with the above was the controversy over "Quietism," Spanish mysticism. Michael Molinos (1627-96), a Spaniard, went to Rome 1669 and soon afterward wrote the "Spiritual Guide;" author forced to retract 1687; died in prison 1696; many followers. Madame Guyon (1648-1717), gifted French lady, adopted these views; condemned 1695, she submitted, but continued to propagate her views; roused controversy between Bossuet and Fenelon; submission of the latter 1697 on.

2. SUPPRESSION OF JESUITS (A. iii. 562-72; K. Sec. 165-9). Jesuits had rendered themselves extremely unpopular by (1) lax moral principles, (2) meddling in politics, (3) their vast power in church and state, (4) semi-Pelagian theology, (5) extensive commercial enterprises, (6) lax missionary methods, (7) disobedience to pope. (8) "Provincial Letters" of Pascal brought them into contempt, were unpopular with laity, church, government. They were banished from Portugal and its dominions (E. and W.), and

their property confiscated 1759; suppressed in France 1762; banished from Spain and her possessions, Naples, Parma and Piacenza 1767; on urgent demand of the Bourbon princes, suppressed by pope July 21, 1773. They lingered for a time in Silesia, and in Russia till their revival.

3. RELIGIOUS THOUGHT AND LITERATURE (A. iii. 517-62). Catholics produced little non-ecclesiastical literature, were little affected by the prevailing rationalism. Several scholars of note are found in Catholic countries. In France, Bossuet (+1704) and Fenelon (+1715) were scholars and preachers; Flechier (+1710), Bourdalou (+1704), Massillon (+1742) great preachers; members of various orders did admirable work in Church History; e. g., Tillemont, Harduin, Labbé, Cossart and others. Toward end of period religious literature declined under influence of skepticism. In Italy were Muratori and Mansi; men of less note in other lands.

B. LUTHERAN CHURCHES.

References: N. ii. 519-44; K. Secs. 154, 159-60, 167-68; H. ii. 573-87; A. iii. 585-621.

1. LUTHERAN REFORMATION. The Reformation left the churches completely subservient to princes whose influence was often evil. The strife and ruin, economic depression and moral degeneration of the Thirty Years War were accompanied and followed by bitter theological battles. A new scholasticism and rigid, intolerant, polemical Lutheran orthodoxy characterized last half of seventeenth century in Germany and Scandinavia. Formula of Concord the standard. Empha-

sis on the objective, external features of Christianity—baptism, the word, confession, Eucharist, church, ministry; neglect of the spiritual, and of personal faith; immorality; formal theological preaching. Efforts of Geo. Calixtus (1586-1656), highly educated and widely traveled, professor in University of Helmsted (1613-56), on basis of the Bible and the consensus of teaching in first five Christian centuries, to bring about more harmony and better feeling (conference at Thorn 1645) precipitated violent Syncretistic controversy. University of Wittenberg and Leipzig orthodox.

2. Reaction against dead orthodoxy produced *Pietism*, the German revival. Beginnings of other men gathered up, crystalized and made effective by P. J. Spener (1635-1705), b. in Alsace, highly educated, widely traveled, able, spiritual; pastor and professor in Strasburg (1663-6); pastor at Frankfort (1666-86); chief court preacher at Dresden (1686-91); provost of St. Nicolai church, Berlin (1691-1705); began reform work c. 1666, with earnest, practical, spiritual preaching; *collegia pietatis* for devotional and Bible reading 1670 onward; *Pia Desederia* published 1675; he emphasized necessity for regeneration and conversion, private Bible study, activity of laymen, personal piety, church discipline; bitter opposition of orthodox Lutherans.

In 1686 A. H. Francke, Paul Anton and six other young professors in University of Leipzig under Spener's influence formed a club (*Collegium Philobiblicum*) for exegetical and devotional Bible study; 1690 *collegia biblica*, exegetical lectures on Bible for students; opposition (Carpzovius) drove Francke and others out of the University; University of Halle

founded 1694 with Thomasius in jurisprudence, Francke, Anton and Breithaup in theology, thoroughly pietistic, immensely popular; orphan house founded (1695); hundreds of pastors and missionaries educated here. Pietism becomes censorious, divided, polemical. Strife with Christian Wolf, (1697-1754) professor of philosophy, who in popularizing teachings of Leibnitz, maintained that only those Christian doctrines which can be proven are to be believed, began 1721 and ended in his deposition and banishment 1723. Pietism never formed an independent denomination, and now gradually decayed before the rising rationalism.

3. The AUFKLAERUNG (Illumination), German rationalism. Germany's revival began to wane fifteen years before England's began to rise. Wolf's philosophy, eliminating the supernatural, and recommending natural religion, mastered Germany by 1740, was immensely popular. Assisted by French skepticism (Voltaire) and extensive use of French language and literature. "Popular Philosophy," Semler (d. 1768), Reimarus (d. 1768) (Wolffenbüttel Fragments published by Lessing, 1774 onward); Mosheim (d. 1755); Edelmann (d. 1767).

4. MISSIONS, chiefly to heathen in colonies of Christian nations. Various voices raised in favor of missions in seventeenth century, bitterly opposed by orthodox Lutherans. Baron Justinian Von Weltz (1621-c. 1670) wrote in favor of missions 1664 onward, went to Dutch Guiana and soon died, martyr. Spener, Leibnitz, Francke and others favored. Denmark had colonial possessions in East Indies 1619 onward, and in West Indies 1672 onward. King Frederick IV deeply

interested in missions, commissioned court preacher Lütkens (1705) to find and send out missionaries. No Danes being found, two Germans from Halle were sent out (1705) to Tranquebar (Danish-Halle Mission); supported by State of Denmark, but manned and directed from Halle, whence sixty missionaries were sent out during the century. First missionary magazine began 1710 (*Missionsnachrichten der ostindischen Missionsanstalt zu Halle*) by Francke. Mission flourished till Rationalism destroyed its support at home. A missionary college at Copenhagen sent missionaries to Lapland (1716 onward) and Greenland (1721 onward).

"United Brethren" most notable missionaries of the period. Count Zinzendorf (1700-60) studied at Halle, Wittenberg and elsewhere, deeply and earnestly pious; permitted fugitive Moravians to settle on his estates (1722); Germans and other pious people joined them and they became "United Brethren" (*Unitas Fratrum*); named Herrnhut 1727; had old Bohemian organization with bishops, but accepted Augsburg Confession; not intended as new denomination, but an evangelizing agency; 1728 it was decided to undertake foreign mission work; on a visit to Copenhagen, 1731, Zinzendorf learned of conditions of Negroes in West Indies and conditions in Greenland; missionaries to West Indies 1732, Greenland 1733, Pennsylvania 1735, Georgia 1737 (the Wesleys), Labrador 1771. Missionaries not university bred, but brave and faithful, doing work in hardest fields.

5. The New Jerusalem Church founded (1783) by disciples of Emanuel Swedenborg (1688-1772), pantheistic.

C. CALVINISTIC OR "REFORMED" CHURCHES.

References: N. ii. 568-70, 573-8, 585-7, 589-99; K. Secs. 161:3, 162, 169:1-3; H. ii. 772f, 776-81; 864-8.

Calvinism showed same two tendencies as Lutheranism: (1) hyperorthodoxy, (2) growing liberalism; both fostered strife, deadness and coldness. There is little pleasing history, only theological strife in the earlier years, shading off into liberalism and rationalism in the later.

1. SWISS "REFORMED" (N. ii. 568-73; K. Sec. 169:2). At beginning of period the Swiss churches were staunchly Calvinistic. Johann Buxtorf, the Younger (1599-1664). In opposition to school of Saumur (La Place 1596-1655; Cappel 1585-1658, who discovered true history of Hebrew vowel points, Amyraut 1596-1644), who denied verbal inspiration, particular predestination and imputation of Adam's sin, a new creed, Helvetic Consensus Formula (CC. I. 487-9) was adopted by the "Reformed" cantons and made binding on ministers and theological professors. Rigid Calvinism; it was gradually abolished by one canton after another in first half of eighteenth century. Gradually a more liberal spirit appeared (J. A. Turretin, 1674-1737), and before end of period Switzerland was deeply affected by the rationalism of France and Germany.

2. GERMAN "REFORMED" (N. ii. 585-7; K. Sec. 169:1) were deeply depressed by Thirty Years War. Prussia, an asylum for persecuted Calvinists of other parts of Germany, and from France. Contrary to provisions of Treaty of Westphalia, Calvinists were per-

secuted almost throughout the entire period. German Calvinists were deeply affected by the "Illumination," and practically lost their identity by "Evangelical Union" in Prussia, 1817.

3. FRENCH PROTESTANTS (N. ii. 589-99; H. ii. 776-81; *Baird, Huguenots and Rev. Edict of Nantes*). Protestants had flourished during first half of seventeenth century, counting possibly 2,000,000, many preachers of ability (DuMoulin, Saurin), four theological schools—Nîmes, noted for its attempts to unite Catholics and Protestants; Saumur, noted for its modifications of current orthodoxy and Calvinism; Sedan and Montauban, orthodox; many colleges and other schools. Gradually their church buildings had been destroyed, their schools broken up, numberless other oppressions suffered; emigration began c. 1660; possibly 500,000 or more Protestants emigrated in next 30 years; dragonades and inducements of money and position led thousands to become Catholics. Revocation of edicts of Nantes and Nîmes (1685) destroyed all organization and property, forbade all worship, banished all preachers, made Protestant marriage invalid. Many remained faithful, especially in Southern and Southeastern France, and, with or without ministers, held secret worship. Camisard War in the Cevennes (1702-5); fanaticism, prophecy, etc. Antoine Court (1695-1760), "restorer of the Reformed Church of France," organized Synod of the Desert (1715), and began to reorganize whole church of France, sending Corteiz to Switzerland to secure ordination. Progress now steady. Theological school for French preachers established at Lausanne 1730. Paul Rabaut (1718-94), wonderful evangelist. Last execution 1762. Influence

of Voltaire, Lafayette and the liberals against persecution or proscription. Edict of Toleration (1787) was practically a re-instatement of Edict of Nantes.

4. DUTCH "REFORMED" (N. ii. 573-8; H. ii. 772; K. Sec. 169:3). The Netherlands not much affected by Thirty Years War; division between Calvinists and Remonstrants (Arminians) continued; rigid Calvinism gradually decayed. *Remonstrants* had a seminary and produced some men of note: P. Limborch (1633-1712) wrote "History of the Inquisition"; J. Clericus (1657-1736); other writers and literature. The *Orthodox*, torn by theological strife, produced an immense theological literature. Cocceius (1603-69), father of "federal theology," and founder of biblical theology; relation between God and man is one of covenants; (1) covenant of works before the fall, (2) covenant of grace after fall, divided into three dispensations, ante-legal, legal, post-legal. He and his followers were liberal in keeping Sabbath, in dress, life and amusements. He was opposed by Voetius (1588-1676), a rigid Calvinist, strict Sabbatarian; peculiarities in dress, abstaining from amusements, etc. The whole people, churches, schools, government divided into warring factions. Compromise: churches should have pastors alternately from the two parties, universities should divide their professors among the parties.

5. SCOTLAND (N. ii. 603-9; H. ii. 864-8). The establishment of the Episcopal church in Scotland on restoration of Charles II (1661) ousted four hundred ministers, led to renewal of the covenant and the formation of a party of Covenanters (Cameronians, or Reformed Presbyterians), which continued as an independent party after the Revolution and re-establish-

ment of Presbyterianism as the state church of Scotland (1689) on basis of 1592; Episcopalians a minority, persecuted party; Scottish parliament united with the English 1707; restored lay patronage (what is it?) 1711; Scottish General Assembly, having protested several years, pronounced in favor of lay patronage 1732; protest against this act and the growing laxness in life and theology due to Deism and Socinianism (Moderateism), led the assembly to depose Ebenezer Erskine (1680-1754) and others (1733), who formed the "*Secession Church*," highly Calvinistic and rigid in morals; this church split 1749, but the parties reunited 1820 into the "United Secession Church." Thos. McCrie was member of this church. In 1752 Thos. Gillespie, refusing to assist in ordaining a man forced on a church, was deposed by the Assembly, and formed the "*Relief Church*," moderately Calvinistic. The state church suffered decline in morals, evangelical doctrines and zeal; many men of culture in it: Robertson, the historian; Hugh Blair, the rhetorician; Thos. Reid, the philosopher; John Horne, the dramatist, and many other preachers were famous as literary men; Hume (d. 1776) was friendly with preachers. Criticism of current Christianity by Robt. Burns (1759-96); Moderateism dominant in state church, but condition not so bad as in England in this period.

D. ENGLAND.

References: N. ii. 633-50, 681-9, 704; H. ii. 809-27; 844-6, 851f; K. Sec. 169:4f.

During last half of the seventeenth century and first half of eighteenth century, England was at low ebb religiously and morally, due to reaction against (a)

preceding political and religious strife, (b) Puritan sternness and severity, and (c) rise of Deism and Socinianism (or Arianism). Drunkenness, profanity, theft, robbing, gambling and the social evil prevailed among all classes to frightful extent; severe laws unavailing; ignorance and poverty among lower classes; in the state church plurality, non-residence, luxury and indifference among the upper clergy; poverty, immorality and ignorance among lower. The clergy were scorned, religion was laughed at and appeared ready to perish. Preaching lost all distinctive Christian evangelical elements, and only insisted on ethics.

DEISM rose in England, was transplanted to France, thence to Germany and the Netherlands, everywhere exercising disastrous influence on evangelical religion. It was a system of natural religion, insisting upon (a) existence of God, (b) obligation to worship Him, (c) obligation to virtuous living, (d) obligation of repentance, (e) immortality, (f) rewards and punishments here and hereafter, but denying revelation (except in nature), miracles, divinity and atoning work of Christ; sought the elements of a universal religion, acceptable to all parties and classes. Its father was Lord Herbert of Cherbury (d. 1648); others were Thos. Hobbes (d. 1679), John Locke (d. 1704), John Toland (d. 1722), Anthony Collins (d. 1729), Mathew Tindal (d. 1733), Bolingbroke (d. 1751), David Hume (d. 1776), Edward Gibbon (d. 1794).

Closely related to Deism was *Arianism* (Socinianism), which insisted on the reality of revelation, but denied the essential deity and atoning work of Christ. This worked far more harmfully among the masses of Christians than Deism. Founded by Samuel

Clarke (d. 1729), followed by Whiston (d. 1752) and Daniel Whitby (d. 1726).

Deism and Socinianism called forth able defenders of Christianity: Joseph Butler (d. 1752), bishop of Bristol, later of Durham; Daniel Waterland (d. 1740), Wm. Warburton (d. 1779), Geo. Barkeley (d. 1753), and others.

1. **DISSENTERS** (Independents, Baptists, Quakers. Presbyterians) were deeply affected by the general decline in morals and religious fervor. Not only was there no progress in the early part of the period, but positive decline. Presbyterians were swept out of existence by Socinianism; Calvinistic Baptists became hyper-Calvinistic, orthodox, dead till toward end of period. Arminian Baptists almost perished; reorganized and started afresh by Dan Taylor (1770). Congregationalists and Quakers suffered decline in the same way.

2. **ANGLICAN CHURCH** showed most serious decay. Some two hundred clergymen (nine bishops, including Ken and Sancroft) refused to swear allegiance to William and Mary, supporting the Stuarts and regarding themselves as the true church (nonjurors), kept up separate organization to 1805. Union of Scotland with England (1707), admitting Presbyterians to Parliament, roused high churchmen; punishment of Sachverel, 1709; triumph of Tories, 1710; George I (1714-27) allied himself with Whigs in favor of toleration; sermon by Hoadly, Bishop of Bangor (1717), favoring liberty of conscience, precipitated the "Bangorian Controversy"; Convocation impeached him and was itself suppressed by the government, 1717. General decline until beginning of the Wesleyan revival.

3. RISE OF METHODISM. The Methodist movement was begun (1738) by John Wesley (1703-91), Chas. Wesley (1708-88), and George Whitefield (1714-70), all Oxford men, excellent scholars, linguists; Wesleys of an old and honored family, sons of high church clergyman of Epworth; Whitefield, son of an innkeeper. John Wesley entered Oxford 1720, bachelor 1724, ordained 1725, fellow and Greek lecturer 1726, a position which he held till 1735, assisting his father, 1727-9, when he returned to Oxford (1729); his brother Charles was known as "Methodist," because of his methodical observance of the regulations of the University; they, Whitefield and others formed a "Holy Club" for Bible study, prayer and practical work, and soon the name "Methodists" had a religious meaning. Charles had entered Oxford 1726, bachelor 1730, tutor, ordained 1735; Wesleys went out as missionaries to colonists and Indians at Savannah 1736-8; contact with Moravians on the trip, and in London led to conversion of John in England, May 24, 1738. Whitefield entered Oxford 1732, was converted 1735, ordained 1736, went as missionary to Georgia. All three began evangelizing in England 1739; opposition, open-air preaching, first class-meeting 1739; England, Scotland, Wales, Ireland and America evangelized. Whitefield was moderate Calvinist, powerful preacher, without organizing ability; Lady Huntingdon gave him access to the nobility, built churches, supported pastors, founded Trevecca College, South Wales; his followers, called "Lady Huntingdon Connection," were Calvinistic in doctrine and congregational in polity. Charles Wesley was the poet of Methodism (6,500 hymns), itinerant preacher to 1756, when he

settled as pastor at Bristol and later at London. John Wesley, preacher (42,000 sermons) and organizer of Methodism, evangelical Arminian, insisting on the witness and sanctification of the Spirit, reproducing Moravian piety, powerfully impressing the middle and lower classes; never wished to separate from the Anglican church; held services at other hours, organized societies in the church, built chapels, long used lay workers. *Organization* grew out of the exigencies of the work: Local societies organized into classes with class leaders, a steward and local lay preachers; several societies formed a circuit, with several "circuit riders" and a presiding elder; above these was the conference of preachers. Wesley preached moral responsibility, free grace, universal atonement, possible sanctification and assurance. A new joyous type of Christianity, full of song, assurance and vocal demonstration; infant baptism retained, immersion the original but not necessary form, service taken from English prayer-book. First conference 1744, a dispensary 1746, a tract society 1747. First academy opened 1748, Arminian Magazine founded 1778; Wesley instituted legal proceedings to make permanent the conference, and ordained Coke and others 1784, thus beginning the separation which was completed after his death.

The followers of Wesley and Whitefield fell into a bitter theological feud. Augustus Toplady, Rowland Hill and others supported Calvinism, while John Fletcher of Madeley, and others, Arminianism.

Before the close of the period, Baptists, Congregationalists and Anglicans began to show new life, ushering in the next and most glorious period in the history of English Christianity. Scotland and Ireland were affected, but not so deeply as England.

E. AMERICA TO THE REVOLUTION.

References: H. ii. 875-91; N. ii. 563f, 615-18, 658, 666-77, 691-6.

All types of European Christianity were transplanted by the colonists to America, and in some cases by law established. a. *Catholics*. Spanish and Portuguese Catholics settled South and Central America, Mexico, West Indies and southern parts of North America; French Catholics the region of the St. Lawrence, Great Lakes and the Mississippi, 1604 onward; English Catholics, Maryland. Catholics did much work among the natives, and most Indians in contact with Catholics were soon converted to that faith. b. *Protestants* settled along the Atlantic seaboard in small, independent, more or less hostile colonies. In Virginia (1607 onward) Anglicans; also in North and South Carolina population was mainly Anglican, so in Georgia (1735 onward); in New England (1620 onward), Independents and Puritans, fleeing from persecutions of Laud; in New York (New Amsterdam till 1664) Dutch Reformed (Presbyterians), 1623 onward; New Jersey, Swedish Lutherans; West Jersey and Pennsylvania, Quakers (1682 onward); German Lutherans, Moravians and Reformed in Pennsylvania and in small colonies elsewhere; Scotch Irish Presbyterians at various points in the Alleghenies; French Huguenots in South Carolina and elsewhere; Roger Williams, a Congregationalist, driven from Boston, founded colony with freedom of conscience at Providence 1636, and 1639 became Baptist and organized first Baptist church in America.

The colonists, especially in New England, were devoted to education. Public schools as early as 1640; Harvard College founded 1636, William and Mary 1693, Yale 1701, Princeton 1746, Brown 1765.

Negro slavery introduced at Jamestown 1619 and by 1790 there were over 700,000; came direct from Africa and from West Indies, chiefly in South.

1. THE CHURCH OF ENGLAND was established in Virginia (first church Jamestown, 1607), the Carolinas, New York (after 1664) and Maryland (after 1655); in Virginia well-endowed; everywhere except Virginia it contained only a minority of the people with unworthy ministers, subject to England; loyalists in the Revolution, at the close of which they were weak and discouraged. Then separated from English Church, revised the prayerbook and adopted name, "Protestant Episcopal Church" 1785. Samuel Seabury was consecrated their first bishop by non-juring bishops of Scotland 1784; Provost and White by Archbishop of Canterbury 1787.

2. CONGREGATIONALISTS formed the established church of Massachusetts and Connecticut (First Church Plymouth 1620, Mayflower), Calvinistic in theology, semi-presbyterial in polity, theocratic, church membership being necessary to citizenship; many able and learned men. Cambridge Platform (1648) strongly presbyterial; public profession of faith necessary to communion, only those in communion were eligible to office and the rights of citizenship or had right to have their children baptized; all required to assist in support of the ministry; object was to eliminate dissent; half-way Covenant (1662) extended privileges of baptism to children or persons who were moral and orthodox even though not admitted to communion; in practice this regulation was extended to include children of others; bitter controversy; decline of religion; "Stoddardism;" failure

of attempts to unite with Presbyterians; Presbyterianizing of Congregational churches by associations in Massachusetts (1705) was never effective, but in Connecticut it was accomplished by Saybrook Platform (1708). Immorality, deadness and Socinianism affected American churches of the period as those of England; tide turned by Great Awakening; Gilbert Tennant and other Presbyterians in middle colonies (1726 onward), Jonathan Edwards at Northampton (1734 onward), assisted by visits from Geo. Whitefield throughout all the colonies 1739 onward. Many thousands converted; much opposition in New England by preachers, and by Harvard and Yale; churches split, people separated and formed new evangelical churches, known as "Separates" or "New Lights," many preachers professed conversion. Developed "New England Theology," a modified evangelistic Calvinism. Revival continued at intervals almost to the Revolution.

3. PRESBYTERIANS — English, Dutch, Irish — scattered in the Jerseys, Pennsylvania, Delaware, Maryland, Virginia and elsewhere, began to be aroused and organized 1683 by Francis Makemie; first presbytery (Philadelphia) organized 1705; 1716 the seventeen churches of America organized first synod; 1729 the synod adopted the Westminster symbols; "Old Side" insisted on educated ministry and discouraged the revival, "New Side" insisted on converted ministry and favored revival; split 1741 to 1758; Presbyterians were strong patriots.

4. BAPTISTS sprang up on American soil and were but slightly reinforced by immigration. Roger Williams (1604-83) reached conviction that only immer-

sion of a believer was baptism, was baptized by E. Holliman and he baptized Holliman and others (1639). He and his followers were Calvinistic ("Particular") Baptists; soon Arminian Baptists ("General") appeared and quickly got the lead. Also "Seventh Day Baptists," "Six Principle Baptists." They grew slowly to Great Awakening, Providence, Philadelphia and Charleston being chief centers. Philadelphia Association organized 1707. Great Awakening opposed by many Baptists, but it put Calvinism in the ascendancy and aroused Baptists to more evangelistic zeal. Many of the Pedo-Baptist converts (Separates), especially in New England, became Baptists ("Separate Baptists") 1750 onward; the older Baptists were then called "Regular Baptists." Transplanted from New England to Virginia and North Carolina by Shubael Stearns and Daniel Marshall, the "Separate Baptists" flourished greatly (Sandy Creek Association); the two parties, at first unfriendly, were almost entirely united before end of century, forming in Virginia and North Carolina and Kentucky the "United Baptists." London Confession of 1689 (being an adaptation of the Westminster Confession) was adapted and adopted by the Philadelphia Association (1742), and hence is known as Philadelphia Confession of Faith. Rhode Island College (Brown University) founded 1765, James Manning first President.

5. OTHER DENOMINATIONS. (a) Catholics were very few and discouraged at close of Revolution. (b) Lutherans and Moravians in low condition. (c) Quakers persecuted by Massachusetts 1656-60 (three men, one woman executed), settled in New Jersey, Delaware and Pennsylvania (1681), flourished greatly

till toward end of period. (d) Methodists began in New York 1766 by Philip Embury and Barbara Heck, then Maryland and Virginia; first Conference 1773; Wesley ordained Thos. Coke superintendent for America 1784, and in December, 1784, Coke ordained Francis Asbury in Baltimore and they organized the "Methodist Episcopal Church." Wesley gave them a liturgy, rules, and a modification of the 39 Articles as a creed.

THIRD DIVISION, 1789 TO 1908.

GENERAL CHARACTERISTICS.

This in many respects the most progressive and glorious period in the world's history.

1. POLITICALLY. (a) Growth of constitutional, popular government has been marked. (b) Growth in size and power of United States; (c) unification of Germany, foundation of the empire 1870; (d) unification of Italy and establishment of kingdom 1870; (e) freedom of South and Central American republics and Mexico; (f) France becomes republic (1870), Brazil 1890; (g) Kingdom of Holland founded 1815, Belgium 1830, Norway secedes from Sweden and becomes kingdom 1906; (h) Holy Roman Empire dissolved and the Austrian Empire formed 1806; (i) Austria reduced by the loss of Northern Italy and the Netherlands, Spain by the loss of her whole colonial empire; (j) China in 1840 and Japan in 1851 opened to foreign commerce, religion and settlement. Japan adopts western education, science and government and takes place as one of the great nations. (k) Russia expands over Northern Asia (Siberia) to the Pacific.

(l) Turkey is almost driven from Europe and several independent and semi-independent Christian states set up in Southeastern Europe—Greece declared her independence 1821 and founded kingdom with approval of European powers 1832; Servia became independent principality 1817 and kingdom 1882; Montenegro and Bulgaria became semi-independent principalities 1878; Roumania became a principality 1861 and kingdom 1881. (m) Africa divided among the great powers, who colonize and exploit it. (n) Wonderful expansion of English speaking peoples. (o) Hague Peace Conferences 1899 and 1907 and wide adoption of principle of arbitration and other means of limiting the probability and horrors of war. (p) Geneva Convention (Red Cross) 1864 for protection of sick and wounded.

2. RELIGIOUSLY it has been marked by (a) expansion of Greek Church in territory and political power, (b) by rise of Roman Catholic states of Italy, Belgium and all American states from Mexico southward; the decline of Catholic Spain, Austria and France; (c) rise of Protestant states of Holland, Germany, Norway and the great British colonies of Canada, South Africa, New Zealand and Australia; great expansion of the Protestant United States; (d) expansion of Protestantism through missions into all parts of the world; (e) separation of church and state in all the newer nations and in Ireland (1869) and France (1905). (f) Adoption of religious toleration in all lands, Christian and non-Christian. (g) Dissolution of all ecclesiastical courts and states, including the papal state. (h) Great expansion of Protestant missionary activity among all denominations; (i) rise

of many auxiliary Christian organizations; Sunday-schools (Robt. Raikes 1780), Young Men's Christian Association (Geo. Williams 1844), Salvation Army (Wm. Booth 1861), Young Peoples Societies (F. E. Clark 1881), rise of women's missionary societies. (j) Rise of several new denominations especially in America—Mormons, Disciples, Christian Scientists, etc.—more recently a tendency toward union among Protestants at many places. (k) Tremendous interest in the Bible: Revisions and translations, popular study, study in schools and colleges, critical study (lower and higher), exploration of Bible lands. (l) Decline of interest in dogmatic theology, creeds, catechisms; emphasis on the application of Christian principles to practical life. (m) Great expansion of religious press. (n) Extensive charities; (o) home missions and revival type of Christianity. (p) Vigorous criticism of Bible and life of Christ, going from Germany to America and other lands, dividing all churches into hostile camps.

3. SOCIALLY AND ECONOMICALLY the period has been marked by (a) rise of the masses in education, wealth, comfort, influence. (b) Complete abolition of slavery in all Christian lands, (c) adoption of universal suffrage in many countries, (d) tremendous aggregations of capital in conflict with organized labor, (e) struggle with slum, intemperance, gambling, "the social evil;" (f) general diffusion of intelligence through the daily, weekly, monthly and quarterly press and the great multiplication of books; (g) enormous increase of wealth, from manufacture, agriculture, commerce, mining; (h) advance in surgery and medical knowledge, resulting in improved health,

lower death rate, longer life; (i) consequent rapid expansion of population. (j) Various migrations of peoples; (k) increasing religious complexity due to extension of denominations everywhere.

4. EDUCATIONALLY. (a) Widespread adoption of free school system from primary school to university, often compulsory in lower grades, (b) illiteracy has almost disappeared from some countries. (c) Great literature (mainly favorable to Christianity) in Germany, France, England, Norway, America, Russia, Italy.

5. DISCOVERIES AND INVENTIONS. (a) Almost the entire surface of the earth has been explored except about the poles, (b) wonderful discoveries in all natural sciences—astronomy, geology, chemistry, zoology, biology, etc. (c) Subjection of steam and electricity to service of man.

6. THOUGHT. Intellectual activity has been very great. (1) It has been predominantly scientific, developing the doctrine of evolution which has modified every phase of thought. (Darwin 1859); (2) historical method and attitude have been applied to every phase of life; political history and church history have been recast and rewritten, ancient history revolutionized, the history of society, etc., written for first time. (3) Philosophical thought rather decayed (Fichte, Schelling, Hegel, Herbart, Lotze, Schopenhauer, Spencer) in first half of period, gradually reviving since 1860. (4) Much thought is materialistic, semi-pantheistic, anti-supernatural, rationalistic, skeptical.

I. CATHOLIC CHURCH IN GENERAL.

References: N. ii. 442-67, 492-518; H. ii. 757-9, 770f, 853-5; K. Secs. 185-91; A. iii. 626-964.

1. FRENCH REVOLUTION, 1789-1814. Period opens with French Revolution which profoundly affected the whole church, all Europe. An effort at "Liberty, equality, fraternity," aimed at state and church as then constituted, due to absolutism and oppression in state, wealth and corruption in church; skepticism and even atheism; state and church allies against the people. Upper clergy wealthy, worldly, corrupt; lower clergy poor, ignorant, inefficient. Church owned half the landed and much other property of France, was recipient of royal gifts and enjoyed right of demanding tithes; the clergy, one-hundredth of the population, enjoyed one-fifth of income of France. Financial embarrassment of the government compelled calling of the Estates General (clergy, nobility, commons or third estate) which became

(1) *The National or Constituent Assembly* (May, 1789-April, 1791). Third Estate quickly gets the upper hand and undertakes to reform France and give her a constitution. Storming of Bastille July 14, 1789; abolition of feudal system August 4, of tithing system August 10, December 21 freedom of worship and full citizenship given Huguenots, and a little later to all other dissenters; November 2 all church property was confiscated and the state undertook to support the church; February 14, 1790, monastic orders were abolished; on July 12 was adopted "The Civil Constitution of the Church," abolishing existing organization of the church in France and its relation to the papacy;

establishing ten metropolitans and eighty-three bishops (instead of 136) with dioceses corresponding to political divisions; bishops and priests to be chosen by electors as other officers of state, inducted into office by metropolitans and bishops after swearing allegiance to the state; a theological seminary in every diocese. Most of the clergy, higher and lower, refused to swear allegiance to this constitution (non-jurors), were deposed and their places filled by others ("Constitutional Clergy"); Pius VI condemned the constitution (April, 1791) and forbade the new clergy to exercise their functions; assembly confiscated Avignon and Vennaisin which belonged to pope; much rioting and bloodshed; many clergy and nobles emigrate.

(2) *Legislative Assembly* (October, 1791-September, 1792.) Wholesale massacre of non-juring priests at Avignon, Paris (300, an archbishop and two bishops), Meaux, Rennes, Lyons and elsewhere. Arrest of the king, Louis XVI, August 10, 1792, and calling of

(3) *National Convention* (September, 1792-October, 1795). September 21, 1792, France declared to be a republic; January 21, 1793, king executed; Reign of Terror; coalition of foreign powers against the Revolution; non-juring clergy banished in April and constitutional clergy allowed to marry; September 22 names of days and months changed and ten day period substituted for week; execution of Marie Antoinette in October, Christianity abolished in November and worship of Reason instituted; churches desecrated throughout France. *Reaction* in 1794; worship of Reason abolished, a Supreme Being and the immortality of the soul recognized; Catholic and Protestant worship permitted 1795.

(4) *The Directory* (1795-9). Coalition war against France 1792 onward; great French success; *Napoleon* appears 1794; Directory gradually restores order in the state and carries on successful war against outer foes; 1795 pope joined the coalition against France; Napoleon invades Italy, captures Rome 1798, dissolves papal state, founds Roman Republic, carries pope prisoner to France where he dies 1799; succeeded by Pius VII (1800-20). French defeats lead to independence of papal state.

5. *Consulate* (1799-1804). Napoleon first consul. Concordat with Pius VII in 1801—Catholicism recognized as religion of majority of Frenchmen, all existing bishops required to resign, number of bishops reduced to sixty, all archbishops and bishops nominated by Napoleon, consecrated by pope; all higher clergy compelled to take oath of allegiance, lower clergy must be satisfactory to government; clergy paid by state; pope renounces all right to confiscated property, forgave married clergy; civil control of worship. No provision for restoration of monasticism; Protestants and Jews soon accorded same rights as Catholics, their clergy and worship being supported and controlled by state.

By Peace of Luneville February, 1801, France received all territory on left bank of Rhine, and to compensate the various states which lost territory (Bavaria, Baden, Wurtemberg, Prussia, Oldenburg, Hanover, from which this territory was taken) most of the ecclesiastical states and the imperial cities (except Lübeck, Hamburg, Bremen, Frankfort, Augsburg, Nuremberg) were confiscated and apportioned among them (1803).

(6) *Empire* (1804-15). Napoleon crowned emperor December 2, 1804, after anointing by Pius VII at Paris; soon broke with the pope, incorporated papal state into France (1809), and when pope protested imprisoned him in Savona and Fontainebleau, where (January, 1813) pope signed concordat giving up papal state. Napoleon's reverses led him to release the pope March 10, 1814; *Jesuit Society* reorganized by pope August 7, 1814; Congress of Vienna (1815) restored to him the papal state, but not the confiscated property of Germany and France.

2. PERIOD OF REACTION (1815-48). Ultramontanism; emphasis on papal infallibility and authority, opposition to civil, intellectual and academic freedom, bitterness towards Protestantism, Bible societies, Freemasons; favorable concordats with German, Dutch, South American and other states; Jubilee 1825; emancipation of Catholics in England 1829; widespread revolution 1830, Belgium becomes independent Catholic state; successful struggle with Prussia over mixed marriages and academic freedom. Austria called in to suppress rebellion in papal state 1831.

3. PIUS IX (1846-78), at first a liberal, becomes a reactionary after the year of the Revolution (1848), favoring Jesuits, fostering superstition, condemning every form of freedom, etc. Assumed authority to declare immaculate conception of Mary to be a dogma of the church December 8, 1854 (CC. II 211f); published Syllabus of Errors December 8, 1864 (CC. II 213-33); celebrated 19th centennial of death of Peter and Paul (1867); Vatican Council (December 8, 1869-October 20, 1870) declared infallibility of pope (CC. II 234-71); Italy gradually united under Victor

Emanuel, king of Sardinia (1859-70); capture of Rome (September 20, 1870), made capital of the new kingdom; papal state confiscated, pope permitted to retain Vatican, have his own postal system, government, officials, handsome income. Vatican Council led to schism of some 70,000 Catholics, chiefly in Austria (Old Catholics 1873 onward); held to Scripture versus tradition, councils of first five centuries, communion in both kinds, marriage of clergy, use of vernacular, renunciation of papal authority; the body has not flourished, but dwindled.

4. LATEST PERIOD (1878-1908), Leo XIII (1878-1903), "peace pope," a skilled diplomat, but reactionary, ultramontane; restored friendly relations with the various powers. Pius X (1903-____), pious, earnest, but mediæval and unskilled in diplomacy; at war with France 1904 onward; new Syllabus of Errors and encyclical on Modernism 1907 (Catholic Review). In 1908 he removed United States, Canada, Netherlands and other countries from the position of mission fields.

5. CATHOLIC MISSIONS have been vigorously pushed in all parts of the world; directed by the Propaganda at Rome, supported by various societies, e. g., "Society for the Propagation of the Faith," founded 1822 at Lyons, "Association of the Holy Childhood of Jesus," founded at Paris 1844, and others; also by various governments, by income of the orders and invested funds of the Propaganda. Jesuits, Franciscans, Dominicans, Lazarists and others furnish the missionaries; equipped with schools and colleges for training missionaries, educating children, etc.; strong religious press; missions well organized at home and in most of the nations of the earth.

II. CHRISTIANITY IN COUNTRIES OF EUROPE.

Christian history now becomes so complex that it seems best to treat it by countries.

1. GERMANY.

References: N. ii. 544-63; H. ii. 745-52; K. Secs. 176-84, 193-97; A. iii. 965-94.

(1) *Political History.* Wars of Napoleon greatly harried but thoroughly aroused Germany; political conditions much modified, ecclesiastical states and free cities almost disappear; empire was dissolved 1806, leaving the states free and independent; German *Bund* formed at congress of Vienna 1815 composed of thirty-five states and cities, of which Austria, Prussia and Bavaria were the leading ones; tariff union 1833; revolutions force the princes to grant constitutions in several states; attempt to form a German Empire 1848-9 failed through rivalry of Prussia and Austria; in war of 1864 Austria and Prussia take from Denmark the duchies of Lauenburg, Schleswig and Holstein; the war of 1866, Prussia and small North German states defeat Austria, supported by Saxony, Hanover, both Hesses, Bavaria, Wurtemberg, Baden, etc.; German *Bund* dissolved; Austria excluded from Germany, Schleswig-Holstein, Hanover, Electoral Hesse, Nassau and Frankfort incorporated in Prussia; North German *Bund* formed 1867 under leadership of Prussia; victorious war with France 1870-1; organization of German Empire January 18, 1871, at Paris (Bismarck) with Prussia at its head, including all the German states except Austria.

(2) *Religious History.* Astounding intellectual activity along all lines: Church history, exegesis (Old

and New Testament), theology, lives of Christ, church government; Germany the theological teacher of the world; weakness in practical matters; Missions (home and foreign), charities, preaching. Churches supported by the states, dissenters tolerated with considerable restrictions; masses irreligious, often atheistical (socialism); universities usually rationalistic, anti-supernatural.

a. *Rationalism* continued throughout the period, but was early modified by the philosophy of Kant (1724-1804), Fichte (1762-1814), Schelling (1775-1854) and especially Hegel (1770-1831) and by the theology of Schleiermacher (1768-1834), Neander (1789-1850) and others; apparently almost dead it was aroused anew (1835) by D. F. Strauss' "Life of Jesus," by the Tübingen School of New Testament criticism founded by F. C. Baur (1826-60) and the Old Testament school of Wellhausen, Kuenen and others. Albrecht Ritschl (1822-89) founded school of theology now represented by Harnack, Kaftan and others.

b. *Supernaturalistic Views* have stood over against this rationalism. The sufferings of the Napoleonic period aroused religious interest; likewise the work of Schleiermacher; so Reformation Centennial 1817, bringing about union of Lutherans and Calvinists (Evangelical Union) in Nassau and Prussia, universities of Halle and Wittenberg united; union in the Palatinate 1818, Baden 1821, Hesse 1823 and other small states later; union and introduction of new liturgy caused small split of orthodox Lutherans; persecuted and driven to America; Hengstenberg (1802-69), the ablest and most violent supernaturalist.

c. *Mediating School* marked by ability, piety, learning; have handled Bible freely, but have insisted on

divinity of Christ, fact of revelation and miracle, substantial accuracy of Scripture; Tholuck, Dorner, Rothe, Lange, et al.

d. High Church Lutheran party insists on importance of church and ordinances. Stahl, Franz Delitzsch.

e. Expulsion of Jesuits, Redemptorists, Lazarists, etc., 1872. Kulturkampf (1873-87), struggle to control ultramontane tendencies of the Catholics.

f. Other denominations. *Baptists* began work in Germany 1834; persecuted and grew slowly; now have 38,000 members, seminary at Hamburg, organizations extending over the empire. *Methodists* also at work.

2. AUSTRIA AND EASTERN EUROPE. (*References: K. Sec. 198.*) Little of religious interest has appeared in these countries. The small countries of the Balkan peninsula have been freed from Turkish misrule, but are more or less dependent on Austria and Russia; Mohammedans, Greek Catholics and Roman Catholics; in Austria there has developed since 1897 a strong "Loose from Rome" movement; several thousand persons have become Protestants, chiefly Lutherans. Protestantism is now tolerated and protected by government in all these lands, is supported by German churches and is making progress.

3. ITALY. (*References: K. Sec. 204.*) Was left by Congress of Vienna (1815) divided; so it remained to 1859, revolutions and efforts at union being suppressed by Austria and France; three union parties (1) union under pope, (2) union as a republic (Garibaldi), (3) union under Sardinia (Cavour and Sardinian kings). Sardinia, supported by France, defeated Austria 1859, thus winning Lombardy; Tus-

cany, Parma, Modena, Legations drove out their rulers and united by vote with Sardinia March, 1860; Garibaldi overthrew the government of the two Sicilies, which were then incorporated into Sardinia by vote (October, 1860); 1861 name was changed from Kingdom of Sardinia to Kingdom of Italy; 1865 Florence was made capital; 1866, Italy as ally of Prussia, received Venice from Austria, and when French troops were withdrawn (1870) Rome was taken September 20, and (1871) made capital. None of the states had tolerated Protestants, but united Italy tolerates and protects them since 1870. Now 30,000 or more Waldenses; small contingent of Baptists (American and English); American Methodists.

4. SPAIN AND PORTUGAL. (*References*: K. Sec. 205.) Spain had begun to decline under Philip IV (1621-65), Dutch Netherlands being given up 1648, Portugal reasserted its independence 1640; in Wars of Spanish Succession (1700-14) Spain lost Belgian Netherlands, Naples, Sicily, Sardinia, Lombardy and Gibraltar; Napoleon placed on throne his brother Joseph Bonaparte, but the Spanish people, assisted by English, successfully resisted; all the countries on the American mainland gained their independence (1810-26); Florida ceded to United States 1819; government unstable throughout 19th century, struggle between liberals and reactionaries; Inquisition abolished 1834; church intolerant; anti-clerical demonstrations; very few Protestants; Spain loses Cuba, Porto Rico and Philippines 1898; sold other islands to Germany, is now without colonies. ✓

5. FRANCE. (*References*: N. ii. 599-603; K. Sec. 203.) (1) *Political History*. Monarchy was

restored (Louis XVIII) by Congress of Vienna 1815; July Revolution (1830) overthrew the Bourbon Charles X and raised Louis Philippe to the throne; monarchy overthrown (1848) and second Republic formed (1848-52) under presidency of Louis Napoleon who is elected Emperor (1852-70); monarchy lost Alsace-Lorraine and was again overthrown in Franco-German war (1870), Third Republic was formed and continues to present.

(2) *Religious History.* a. *Catholicism.* Napoleon's concordat remained in force till 1905; religious orders gradually returned, some legally, more illegally, engaged in teaching, manufacture, etc.; French church fostered superstition; Lourdes (1858), LaSalette (1846), holy coat of Treves exhibited 1844 and 1891; struggle with ultramontane church began c. 1880; expulsion of the orders, and secularizing of the schools (1901), disestablishment 1905. At present strong critical and liberalistic tendency in French Catholic church; atheism is rampant; religious condition of France deplorable; church and state at dead-lock over church property, while church has been disestablished.

b. *Protestants* (Reformed, Lutherans, Jews) supported and controlled by the state till 1905 when they were disestablished; few Lutherans outside Alsace; Reformed have seminary at Montauban; divided into liberal and orthodox wings; "Union of Evangelical Churches," free from state, formed 1848; "Declaration of Faith" adopted 1872, the basis of the state supported church, but the liberals have not regarded it. Reformed number c. 600,000. Very influential; a few Baptists, Methodists, Presbyterians; McAll missions.

6. SWITZERLAND. (*References:* K. Sec. 199.) Made a loose independent confederation by congress of

Vienna 1815; Catholics seceded 1848, but were overpowered and the confederacy strengthened; frequent struggles between Catholics and government; increasing liberalism among Protestants; struggle and division; evangelicals led by Haldane, Malan, Vinet were persecuted; church still established in Switzerland; radical criticism in Universities of Zürich and Basel.

7. HOLLAND AND BELGIUM. (*Reference: K. Sec. 200.*) By the revolution of 1830 the Catholic provinces of the Netherlands became an independent state, *Belgium*. Since then there has been constant struggle between the liberals and Ultramontanes in this country; few Protestants. In *Holland* the Reformed has continued to be the state church, but Remonstrants, Mennonites, Lutherans present and tolerated; increasing rationalism led to formation of independent orthodox church 1839, "Christian Reformed Church;" three parties developed in state church, (1) Strict Calvinist, led by A. Kuyper; (2) Middle party, (3) Radical party, "Moderns," led by Kuenen with centre in University of Leyden; bitter strife; strict party formed "Confessional Union" and a "Free Reformed University" at Amsterdam 1880; liberal party formed "Protestant Federation." No doctrinal tests now required for confirmation or ordination. Catholic hierarchy reorganized 1853; now several thousand Catholics with monks and nuns.

8. SCANDANAVIAN COUNTRIES. (*Reference: K. Sec. 201.*) All three countries were suffering from rationalism and dead orthodoxy at beginning of period. In *Denmark*, 1849, dissenters were given full civil rights, 1851 civil marriage, 1857 compulsory baptism abolished, 1868 right of forming independent

congregations in state church granted. Baptists and Methodists both flourishing. In *Sweden* persecution of the evangelicals; conversion from state church first allowed 1860; dissenters granted full civil rights 1870; civil marriage 1879. Baptists entered Sweden (1848) and now number 46,000; Methodists also flourish. In Norway religious freedom and civil rights have been granted all dissenters, though state church is more intact there than elsewhere. Catholics have re-entered all three countries and are making some progress.

9. SCOTLAND. (*References*: N. ii. 609-14; K. Sec. 202:6-8; H. ii. 868-70) At beginning of period the Scotch were in low religious condition; early in century evangelical revival led by Haldanes; Thos. Chalmers (1780-1847) from 1810 onward; reviving interest roused desire for more freedom from state; the act of the General Assembly (1834) granting congregations right to veto candidate presented by patron (lay patronage abolished by Reformation but restored 1712) was nullified by civil courts; this led 1843 to formation of "Free Church of Scotland" (470 ministers, most evangelical laymen, all missionaries went out, leaving all property at home and abroad with state church); built "Free Church" colleges (theological seminaries) at Edinburgh, Glasgow, Aberdeen; evangelical and active at home and abroad; reaction on state church beneficial; union of "Secession" and "Relief" churches into "United Presbyterian Church of Scotland" 1847; active in evangelistic and missionary work. "United Presbyterian" and "Free Church" united (1900) to form "United Free Church of Scotland;" property jeopardized by "Wee Frees;" final settlement.

Rationalism had affected Scotch but little, Calvinism remaining intact. Growing liberalism in recent years. W. Robertson Smith deposed from Aberdeen 1881; Henry Drummond, Geo. Adam Smith. Many learned and gifted men in all churches; all churches actively engaged in mission work; independent societies as early as 1796; state church began mission work 1829 (Alex. Duff first missionary); "Free Church" began work 1843.

Catholics, Anglicans, Baptists, Calvinistic Methodists have small bodies in Scotland.

10. ENGLAND. Many reforms in government; vast colonial power developed; mistress of the seas. Religious conditions rapidly improving at beginning of period; great activity and power among all denominations throughout the period; not greatly affected by rationalism and criticism; growing freedom and equality of all religious beliefs; many great modern movements started in England in this period: (1) Founding modern Sunday-school at Gloucester by Robt. Raikes, Anglican, 1780; (2) beginning of Protestant missions among English speaking peoples by Baptists 1792; (3) founding Religious Tract Society, Anglican, 1799; (4) founding British and Foreign Bible Society, London, 1804; (5) Founding Young Men's Christian Association by Geo. Williams, Anglican, at London, 1840; (6) founding Salvation Army at London by Wm. Booth, Methodist, 1861; (7) English prohibited slave trade 1824, abolished slaves in English domain 1833; affected slavery throughout the world.

(1) *State Church*. (References: N. ii. 647-58; K. Sec. 202:1-5; H. ii. 835-43, 856-63.) A strong

evangelical party in Anglican Church at beginning of period; John Newton, d. 1807, Wm. Cowper, Thos. Scott, Jno. Venn, Wm. Wilberforce, Hannah More, d. 1833, and others; these constituted "Low Church Party," and have gradually declined with time. "Broad Church Party" favored German methods, results and spirit, demanding utmost freedom in doctrine and teaching; most prominent were Sidney Smith, S. T. Coleridge, Thos. Arnold, d. 1842, Chas. Kingsley, F. D. Maurice, F. W. Robertson, Milman, Farrar and others; favored liberalism in politics and religion and seem to have grown with time. "High Church Party," ritualistic, romanizing, insisting on episcopal succession, became powerful with the Tractarian (Oxford) movement 1833 onward, have continued to grow in aggressiveness and power to present. Tractarian movement led by Keble, Pusey (hence called Puseyites), J. H. Newman; Newman joined Catholics 1845 and was followed by many others, professors, clergymen and laymen.

Controversies among the parties frequent and bitterly fought in the press and the civil courts. By the Gorham case 1847 onward the courts decided **Low** Churchmen had place in the English Church; by controversies over Hampden, "The Essays and Reviews" 1860, Bishop Colenso 1863, it was decided that Broad Churchmen have place in Anglican Church; whatever does not conflict with plain meaning of XXXIX Articles and Prayer Book is tolerated, but High Church party is most active and aggressive.

Anglicans have done active mission work at home and abroad. "London Missionary Society," interdenominational (Independents, Presbyterians, Metho-

dists, Anglicans), founded 1795; "Church Missionary Society" 1797, the missionary organ of the evangelical Anglicans; "Society for the Propagation of the Gospel" revived and directed to foreign as well as colonial missions, the organ of High Church Party; other missionary societies, chiefly High Church.

(2) *Dissenters*. (*References*: H. ii. 844-52.) Have been gradually granted more freedom; right of founding schools granted 1798; Corporation and Test Acts annulled (1826), giving Protestant dissenters right to hold civil office; universities opened to all except theological students 1854, and to all 1871; compulsory church rates abolished 1868.

a. *Presbyterian Church of England* reorganized 1876; new doctrinal statement 1889.

b. *Congregationalists* have flourished; missions (London MS. 1795), Sunday-schools, education, charities, "Congregational Union of England and Wales" 1832; Declaration of Faith and Principles 1833; many able men, Jno. Stoughton, R. W. Dale, R. A. Vaughn, A. M. Fairbairn; now have nearly 4,000 churches and 400,000 members.

c. *Baptists* have flourished; organized "Baptist Missionary Society" October 2, 1792; Sunday-schools as early as 1800; Jno. Ryland, Andrew Fuller, d. 1815, Wm. Carey, Robt. Hall, d. 1831, eloquent preacher led toward open communion; many churches practice open communion and open membership; Baptist Union formed 1812, strengthened 1832; General Baptists preserved their own societies and schools till 1891 when there was complete union; Chas. Spurgeon, d. 1891, Alex. Maclaren; have eight small colleges (theological schools), 500,000 members, successful foreign work. Welch Baptists stricter.

d. *Quakers*. Have declined. Now weak.

e. *Methodists*. (*References*: (H. ii. 828-34.) Severed all connection with state church on death of Wesley 1791, and became known as Wesleyan Methodist Church; have grown in numbers, divided, had few great men, laid little emphasis on education, entered foreign mission work late. "Methodist New Connection" formed 1797 over lay representation, "Primitive Methodist Church" 1810 over revival methods; dispute over organ led to formation of "Wesleyan Protestant Methodist Church" 1828; "Wesleyan Methodist Association" founded 1835; another schism from the Wesleyan Methodist Church (1849) united (1857) with the "Protestant" and "Association" Methodists to form "Union Methodist Free Church." In 1811 Methodists sent out first foreign missionary, and 1814 "Wesleyan Missionary Society" organized.

f. *Catholics*. (*References*: H. ii. 853-5.) Permitted to hold services 1791 onward; Catholic Emancipation 1829, admitting to civil office except that of regent, king, etc., reorganization of English hierarchy 1850; Tractarian movement started Catholic revival; rapid growth to present.

11. IRELAND. Irish Parliament united with English 1801; Catholic emancipation (1829) gave freedom to Irish Catholics; Anglican Church disestablished 1869; Trinity College, Dublin; Presbyterian Church in Ulster prospered, great revival 1859; a few Baptists and Methodists; Ireland passionately Catholic, constant friction with English government.

III. CHRISTIANITY IN AMERICA.

1. FROM MEXICO SOUTHWARD. (*References*: K. Sec. 209.) Spanish and Portuguese Catholicism holds

almost unbroken sway except in Argentina, where is considerable Protestant immigration; many heathen natives in interior of South America; many European and American Protestant missions; people ignorant, superstitious, fanatical, immoral, lacking power of self-government.

2. BRITISH POSSESSIONS IN NORTH AMERICA have many French Catholics along St. Lawrence; elsewhere predominantly Protestant; Anglicans, Presbyterians, Baptists, Methodists, all well equipped, aggressive, flourishing; missions to Indians and Eskimos.

3. UNITED STATES. (*References: K. Sec. 208.*)

(1) Political History. At beginning of period United States extended from Atlantic to Mississippi and from Great Lakes to Florida line; Louisiana Purchase 1803; Florida Purchase 1819; annexation of Texas 1845; Oregon obtained 1846; cession of Mexican territory 1848; Gadsden Purchase 1853; Hawaii 1898; Porto Rico and Philippines 1898. Population increased from c. 2,000,000 to 80,000,000, among them c. 10,000,000 Negroes, emancipated 1863. Indians gradually dispossessed and largely exterminated; gathered in reservations for most part.

(2) General conditions and characteristics of *religious history* (a) Constitution forbade establishment of religion by Federal Government and led to disestablishment by state governments; Virginia 1802, Connecticut 1832, Massachusetts 1833, (b) great multiplicity of denominations (c. 150), transplanted from Europe and native (Mormons, Disciples, Christian Scientists, etc.). (c) Tremendous immigration, alien in religion and ideals. (d) Constant shifting of population—westward and into cities. (e) Enormous

energies put into subduing and developing material conditions and resources of the country. (f) Quantities of money spent in church building, etc. (g) Christianity practical and aggressive rather than doctrinal, contemplative and reflective. (h) Foreign missions 1810 onward and home evangelism (protracted meetings, camp meetings, great revivals) have been pushed; (i) Many auxiliary organizations: Y. M. C. A.; Y. W. C. A. (founded in New York 1873); Y. P. S. C. E. 1881, Brotherhood of St. Andrew 1883, Kings Daughters 1886, Epworth League 1889, B. Y. P. U. 1891, Y. M. I. and many others. (j) Great development of Sunday-school and chautauquas for popular study of the Bible; (k) efforts at reform—temperance, “social evil,” municipal reform. (l) Growing emphasis on theological education, all great denominations have well equipped theological seminaries unconnected with universities. (m) Much theological literature—in earlier years on Systematic Theology; more recently on practical themes, exegetical studies, church history, etc. (n) Preaching has been practical, pungent, evangelistic, hortatory. (o) Church music has been popularized, but debased. (p) Religious press—weekly, monthly, quarterly—Bible and tract societies, highly developed and widely used. (q) Great development of educational facilities from kindergarten to universities, supported by states and cities, and by private beneficence; a nation of readers; denominational schools highly developed.

(3) Various denominations. Only a few of the more important can be noted.

a. *Congregationalists*. (References: H. ii. 897-900; N. ii. 677-81; *Walker*, Hist. Cong. Chs. in U. S.)

Have been among the foremost in literature, learning, philanthropy, education, missions, reforms, etc.; still largely confined to New England and its descendants; growth prevented by Unitarian defection and by "Plan of Union" (1801) with Presbyterians, which sent most of its western emigrants into Presbyterian church; now have c. 600,000; well equipped with theological seminaries: Yale Divinity School, 1822; Andover, 1808, removed to Harvard 1908; Hartford, 1834; Chicago, 1854; Oberlin, 1835; Bangor, 1811; Pacific Theological seminary, 1869; organization has (1) local associations, (2) state associations, (3) National Council. Several home mission societies. "American Board of Commissioners for Foreign Missions," organized 1810, oldest foreign mission society in U. S.

b. Out of Congregationalists came *Unitarians* (*Allen and Eddy*, His. Unitarians and Universalists in U. S.) 1786 onward; English Socinianism transplanted to New England by Hazlitt, Freeman and others, worked quietly in the Congregationalist body until 1815, when it was found that Harvard University and many churches were thoroughly Socinian; courts gave church property to majority; most Congregational churches in and around Boston went over; still largely confined to this region; little aggressive work in any direction; now c. 70,000; have produced many literary men of prominence; recently Socinianism has degenerated into simple humanitarianism, regarding Jesus as a fine example to follow.

Closely allied to Unitarianism is *Universalism*; founded by James Rely in London, c. 1750, transplanted to Massachusetts by John Murray, who founded first church 1779; congregational polity; colleges and seminaries.

c. *Protestant Episcopal Church.* (References: N. ii. 659; H. ii. 894-6; *Tiffany*, His. Protestant Episcopal Church in United States.)

At close of Revolution, Anglican church greatly depressed; Samuel Seabury, ordained by non-juring bishops of Scotland, 1784; Wm. White and Samuel Provost by Archbishop of Canterbury, 1787; "Protestant Episcopal Church in U. S." organized independent of England, 1789; Prayer Book, slightly modified; (1) Parish, (2) Diocese, (3) General Convention, composed of "House of Bishops" and "House of Clerical and Lay Deputies" (four clergymen and four laymen from each diocese), meets triennially at different places under presidency of bishop longest consecrated (presiding bishop), legislates for entire church; church did not prosper till c. 1810; High Church tendencies predominant; great gain, chiefly from other denominations; almost confined to cities; "society" church, discipline lax, S. S. and missionary activity not great; several colleges and theological seminaries; now has over 600,000 members.

"Reformed Episcopal Church" organized 1873 as protest against baptismal regeneration, special priesthood of clergy, sacrifice of mass, etc.

d. *Presbyterians.* (References: N. ii. 618-23; H. ii. 900-2; *Thompson*, His. Presby. Ch. in U. S.; *Scouller*, *Foster and Johnson*, United, Cumberland and Presbyterian Church, South.)

At close of Revolution Presbyterians in favorable position; have not grown rapidly; never a popular denomination, but dignified, of high character, missionary in temper, but wanting in evangelistic gifts and work; highly educated ministry; General Assembly or-

ganized 1788, adopting Westminster symbols slightly modified; revival of 1801 in Kentucky led to organization of Cumberland Presbyterian Church 1810; it is Arminian in theology, education not required in clergy. Split between old and new school Presbyterians 1837; not geographical division, both parties being represented both North and South, both claiming title of General Assembly; New School split on slavery 1854, Old School 1861; in South the two schools united 1864 to form "Presbyterian Church in U. S." (S. Pres. Ch.), and in 1869 the two schools united in North to form "Presbyterian Church in United States of America" (N. Pres. Ch.); both churches carry on mission work at home and abroad; Northern Church has following Seminaries; Princeton (1812), Auburn (1820), Western at Allegheny, Pa. (1827), Lane (1832), Union (1836), McCormick (1859), San Francisco (1871); Southern Church has Union at Richmond, Va., and Columbia at Columbia, S. C., theological departments at University of Texas and Southwestern Presbyterian University, Clarksville, Tenn.; Louisville Seminary is controlled by the two churches.

Northern Presbyterian Church (1903) adopted some additional articles and declaratory statements to Westminster symbols, somewhat softening Calvinistic doctrine of election; united with Cumberland Presbyterian Church 1907.

Many small Presbyterian bodies; also German Reformed, Dutch Reformed, etc. (Vol. viii, Amer. Ch. His. Series), all of which in more or less flourishing condition, and altogether having nearly 2,000,000 members.

e. *Baptists*. (References: N. ii. 696-699; H. ii. 902f; *Newman*, His. Bapt. Chs. in U. S.)

At beginning of period fewer than 100,000, now more than 4,000,000, white and black, with perhaps seven or eight millions more of Baptist sentiment; increase largely from conversions; from immigration very little; have gained on population; negroes largely Baptist; more white Baptists in South than in North; one of the great popular denominations; improvement in educational facilities, culture, wealth, social position; have not contributed largely to literature, science, higher politics, art; contributions to religious literature largely polemical, theology, homiletics, church history, exegetics, etc.; have been practical, active in home evangelism, missions, schools, Sunday-schools, etc.; effective preaching; behind other denominations in gifts for missions.

Organization has been rapid; only few district associations at beginning of period, engaged in local evangelization; increasing interest in missions and education led to larger organizations; small societies at beginning of century; conversion of Adoniram Judson and Luther Rice from Congregational to Baptist views led to organization of Missionary Union, 1814, at Philadelphia; removed to Washington 1822, to Boston 1826; in 1817 it undertook Home Mission work (J. M. Peck), and 1822 education (Columbia College, Washington); withdrew from educational and home mission work 1826; Home Mission Society founded 1832; these organizations led to formation of State conventions, 1821 onward; Baptist General Tract Society organized (1824), changed to American Baptist Publishing Society 1840. All these organizations aroused fear and opposition, especially in South; slavery controversy led to secession of Southern Baptists

1845, and formation of Southern Baptist Convention; new plan of organization, one body with boards; organization of North American Convention 1905; Baptist World Conference at London 1906; N. Bapt. Conv., 1908.

Mission Work has been pushed successfully; many Baptists in South especially, opposed; due to fear of increased organization, to their type of theology, and to selfishness; split 1826, forming various parties of "Hardshells," "Anti-missionary," "Anti-effort," "Primitive Baptists;" 100,000 now, opposed to Sunday-schools, all societies, high Calvinists. Baptists have numerous educational institutions, an able religious press and well equipped seminaries: Newton (1825), Rochester, Colgate, Crozer; S. B. T. Sem. (1859), S. W. Bap. Sem. (1907), K. C. Sem., Theo. Fac. of Univ. Chicago.

Older parties have persisted and new ones been formed: Freewill Baptists, by Benj. Randall (1779), (Arminian, open communion).

f. *Christians and Disciples of Christ*. (*References*: N. ii. 699ff.) Early in nineteenth century, five Presbyterian preachers (B. W. Stone) in Kentucky and Ohio founded a "Christian" denomination; earlier O'Kelley, a Methodist in Virginia, and Abner Jones, a Baptist in Vermont, had done likewise; these three had united to form the "Christians" (Arian Christology, immersion, believer's baptism, opposition to creeds, sectarian names, etc.); now number 100,000.

Thos. Campbell, a Seceder Presbyterian preacher of Ireland, settled in Pennsylvania 1800; his son Alexander studied in University of Glasgow, came under influence of Sandeman and Haldanes, and by 1811 he

and his father left Presbyterians, organized independent church (believer's immersion, rejection of creeds, names, human societies, etc.); 1813 their church joined Redstone Baptist Association, in 1823 the Mahoning Association of Ohio; disseminated their views as Baptists, through Baptist organizations; excluded by Baptists 1827; Alex. Campbell, able speaker, with good deal of learning, opposed creeds, societies, Sunday-schools, missions; taught baptismal remission; Holy Spirit works through Word only; Arminianism; would unite Christendom on basis of Biblical Christianity; called his movement a "Reformation," hence known as "Reformers;" B. W. Stone and many of the "Christians" joined him, hence confusion as to name; popularly known as "Campbellites;" now divided into right and left wing; number nearly a million, with schools, missions, etc.

g. *Methodists*. (*References*: N. ii. 706-9; H. ii. 892-4; *Buckley*, His. Meths. in U. S.; *Alexander*, M. E. Ch., South.

Methodists at close of Revolution few and weak; marvelous growth since; now probably most numerous Protestant denomination; Thos. Coke ordained Superintendent by Wesley (1784), and Francis Asbury by Coke at Baltimore (1784), when the societies took name of Methodist Episcopal Church; government at first wholly in hands of clergy; agitation to admit laymen to church councils led to formation of "Methodist Protestant Church" 1826; opposition to slavery led to formation of "Wesleyan Methodist Church" 1843 in New York; pro-slavery sentiment led to secession of Southern societies and organization of M. E. Church South, 1845; in interest of stricter discipline, "Free

Methodist Church," 1860, in New York. *Organization* (1) local church, (2) circuit, with presiding elder, (3) annual conferences presided over by bishop, (4) quadrennial conference, composed of equal number of clergy and laymen; bishops have no diocese, local preachers may remain three or four years, and are located at annual conferences; all types of Methodists now claim nearly eight million communicants; prosecute education, missions, etc.

h. *Lutherans* (*References*: N. ii. 564-7; H. ii. 903f; *Jacobs*, His. Evang. Luth. Ch. in U. S.) have had much strife and division, have lost great numbers to other denominations, and to irreligion; grown only by births and immigration; now over 1,000,000 of several nationalities, types of life, etc., each with its own organizations and work; German and English used in services; many shades of opinion and difference in practice.

i. *Catholics* (*References*: O'Gorman, His. Rom. Cath. Ch. in U. S.) were few at beginning of period, but they have outgrown any other denomination, claiming fourteen millions of population; growth chiefly from births and immigration, though some conversions, especially through marriages; now thoroughly organized and equipped with schools of all grades; hostile to public schools; one cardinal; American Catholics have lost enormously, but are looked to with hope by the whole church; in some respects, more freedom here than elsewhere.

j. *Mormons*, or "The Church of Jesus Christ of Latter Day Saints," founded by Joseph Smith, Jr. (born in Vermont), uneducated, superstitious; assisted by Sidney Rigdon, a Baptist preacher; Smith claimed to

have found, by a vision, gold plates engraved with reformed Egyptian characters which he translated by looking through a crystal; this "Book of Mormon" published 1830; church founded April 6, 1830, in Ontario County, N. Y.; moved to Kirtland, O., 1831; built temple, organized hierarchy (twelve apostles, seventy elders), introduced community of goods, polygamy; mission to England 1837; financial disaster drove them to Jackson County, Mo., 1837; converts poured in, friction developed almost into civil war; troops called in; moved to Nauvoo, Ill., 1839; friction renewed; 1843 plurality of wives and eternity of marriage revealed to Smith; Smith murdered in jail at Carthage, Ill., 1844; Mormons began to remove to Utah 1845, intending to build independent State; murder of other settlers and travelers; friction with U. S. Government; suspension of polygamy 1890.

k. *Jews* now form an independent and important element in the financial, commercial, political and moral life of many communities; large immigration from Russia.

1. *Christian Science*, founded 1875, by Mrs. Mary Baker G. Eddy; "Science and Health;" denial of the reality of matter, of evil, etc.; healing; astounding growth; headquarters at Boston.

IV. CHRISTIANITY IN SOUTH AFRICA, AUSTRALIA, NEW ZEALAND

Is predominantly English and Protestant, manifesting the same divisions and variety seen in United States; Episcopalians, Baptists, Methodists, Presbyterians are the predominant denominations.

V. GREEK CHURCH.

Reference: K. Sec. 206,7.

Numbers c. 100 million members, one-sixth of all Christians; without any unified government, as in case of Roman Catholics, being fourteen independent administrative bodies; ignorance, superstition, corruption; (a) *Patriarchate of Constantinople*, nearly four millions, nominally since 1839, actually since 1856, equal to Moslems before the law, governed by patriarch (named by the Porte) and a synod of twelve bishops chosen every two years by their colleagues and a mixed council of four bishops and eight laymen; (b) *Patriarchate of Alexandria*, with 8,000 souls, under English rule; (c) *Patriarchate of Antioch*, c. 100,000 souls, patriarch residing in Damascus; (d) *Patriarchate of Jerusalem*, c. 15,000; (e) *Archbishopric of Cyprus*, c. 200,000; (f) *Church of Greece*, free since 1833, c. 2,000,000; governed by Metropolitan of Athens and council of four bishops changed annually; (g) *Russian Orthodox Church*, c. 85,000,000; ruled independently of Constantinople by its own patriarch of Moscow since 1589; patriarchal government dissolved by Peter the Great 1700, and Holy Synod established consisting of from eight to eleven clerical members and a lay representative of the Czar, procurator; partly supported by the state; conversion from orthodox church was forbidden till Easter, 1905, when religious freedom was granted; about 2,000,000 Protestants (chiefly Lutherans and Reformed), besides numerous sects (Stundists, Baptists, etc.) and Roman Catholics (Poles); Russians very religious, but immoral; this the most vigorous part of Eastern church. (h) *Seven independent organizations in S. E.*

Europe, Bulgaria, Roumania, etc., numbering altogether several million people. The orthodox church is being extended eastward with the spread and conquest of the Russias over Siberia and whole of North Asia; not otherwise missionary.

VI. MISSIONS.

All great denominations busy extending Christianity into all parts of the world; Catholics active since sixteenth century; colonial missions by Dutch and English Protestants in seventeenth; by Danes, Germans and by Moravians in first half of eighteenth century; gradually by all Protestants since 1792, when Baptist Missionary Society was formed at Kettering, England; for most part, by societies of those interested in missions; lately a few churches, as such; Protestants probably expend twenty million dollars, support 12,000 missionaries annually, and have four and a half millions of Christians on mission fields; work is done through colonial schemes, and by direct missionary effort; all, except some Moslem countries, open; constantly increasing interest at home and on the fields; property has been acquired, schools established, Bible translated, spoken languages reduced to writing, beginnings of Christian literature laid; vast missionary literature at home; instruction on history, principles and present condition of mission work in seminaries and other institutions of learning; dissemination of information by Sunday-schools, women's societies, favor of governments and secular press, hundreds of agencies for collecting funds, vast fund of experience in directing missions, protection of missionaries by Christian nations; these things point to the rapid progress of Christianity to a final and complete conquest.

APPENDIX.

Bishops of Rome, later called Popes, as given by Catholics.

Peter was never Bishop anywhere; first few names following his wholly uncertain, as well as dates of many others. (Single dates refer to year of death.)

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| St. Peter, 42-67. | St. Felix IV, 530. |
| St. Linus. | St. Boniface II, 532. |
| St. Anencletus or Cletus. | St. John II, 535. |
| St. Clement, 92-101. | St. Agapetus I, 536. |
| St. Evaristus. | St. Silverius, 540. |
| St. Alexander till 119. | Vigilius (537), 540-55. |
| St. Sixtus, 127. | Pelagius, 560. |
| St. Telesphorus, 139. | John III, 573. |
| St. Hyginus, 142. | Benedict, 578. |
| St. Pius, 157. | Pelagius II, 590. |
| St. Anicetus, 168. | *St. Gregory I (the Great), |
| St. Soter, 177. | 590-604. |
| St. Eleutherus, 192. | Sabinian, 605. |
| St. Victor, 202. | Boniface III, 606. |
| St. Zephyrinus, 219. | St. Boniface IV, 607-14. |
| St. Calistus, 223. | St. Deusdedit, 615-18. |
| St. Urban, 230. | Boniface V, 619-25. |
| St. Pontian, 235. | Honorius I, 638. |
| St. Antherus, 236. | Severinus, 640. |
| St. Fabian, 250. | John IV, 642. |
| *St. Cornelius, 252. | Theodore I, 649. |
| St. Lucius, 253. | *St. Martin I, 653. |
| *St. Stephen, 257. | St. Eugene I, 654-7. |
| *St. Sixtus II, 258. | St. Vitalian, 672. |
| St. Dionysius, 269. | Adeodatus, 676. |
| St. Felix, 274. | Domnus I, 678. |
| St. Eutychian, 283. | St. Agatho, 682. |
| St. Caius, 296. | St. Leo II, 683. |
| St. Marcellinus, 304. | St. Benedict II, 685. |
| St. Marcellus, 308-310. | John V, 686. |
| St. Eusebius, 310. | Conon, 678. |
| St. Melchiades, 311-14. | St. Sergius I, 701. |
| St. Sylvester, 335. | John VI, 705. |
| St. Marcus, 336. | John VII, 707. |
| St. Julius, 337-52. | Sisinnius, 708. |
| Liberius, 366. | Constantine, 715. |
| (Felix II, 355, Antipope.) | *St. Gregory II, 731. |
| *St. Damasus, 384. | *St. Gregory III, 741. |
| St. Siricius, 385-98. | *St. Zachary, 752. |
| St. Anastasius, 402. | Stephen II (died before |
| St. Innocent, 417. | consecration). |
| St. Zosimus, 418. | *Stephen III, 757. |
| St. Boniface, 422. | St. Paul I, 767. |
| St. Celestine, 432. | Stephen IV, 772. |
| St. Sixtus III, 440. | *Hadrian I, 795. |
| *St. Leo I (the Great), 461. | *St. Leo III, 816. |
| St. Hilarus, 467. | Stephen V, 816. |
| St. Simplicius, 483. | St. Paschal I, 817-24. |
| St. Felix III, 492. | Eugene II, 827. |
| St. Gelasius, 496. | Valentine, 827. |
| St. Anastasius II, 497. | Gregory IV, 827-44. |
| St. Symmachus, 498-514. | Sergius II, 847. |
| (Lawrence, Anti-pope.) | St. Leo IV, 855. |
| *St. Hormisdas, 523. | (Popess Joana-fraud.) |
| St. John I, 526. | Benedict III, 855-8. |

- *St. Nicholas I (the Great), 867.
 St. Hadrian II, 872.
 John VIII, 882.
 Marinus I, 884.
 Hadrian III, 844-5.
 Stephen VI, 891.
 Formosus, 896.
 Boniface VI, 896.
 Stephen VII, 896-7.
 Romanus, 897.
 Theodore II, 896.
 John IX, 900.
 Benedict IV, 903.
 Leo V, 903.
 Christopher, 903.
 Sergius III, 904-11.
 Anastasius III, 913.
 Lando, 913.
 John X, 914-28.
 Leo VII, 928.
 Stephen VIII, 929-31.
 John XI, 936.
 Leo VI, 939.
 Stephen IX, 942.
 Marinus II, 943-6.
 Agapetus II, 955.
 John XII, 956-64.
 (Leo VIII, 963, Benedict, 964, Antipopes.)
 John XIII, 965-72.
 Benedict VI, 974.
 Boniface VII, 974, 984-5.
 Benedict VII, 974-83.
 John XIV, 983.
 John, XV, 985-96.
 *Gregory V, 996-9 (German).
 (John XVI, 997, Antipope.)
 *Sylvester II, 999-1003 (French).
 John XVII, 1003.
 John XVIII, 1003-9.
 Sergius IV, 1012.
 Benedict VIII, 1024.
 John XIX, 1033.
 Benedict IX, 1044.
 Gregory VI, 1046.
 Clement II, 1047 (German).
 Damasus, 1048 (23 days, German).
 *St. Leo IX, 1049-54 (German).
 *Victor II, 1055-7 (German).
 Stephen X, 1058 (German).
 *Nicholas II, 1061 (German).
 *Alexander II, 1073.
 (Honorius II, Antipope.)
 *St. Gregory VII, 1085.
 Victor III, 1086-7.
 *Urban II, 1088-99.
- *Paschal II, 1118.
 Gelasius II, 1118.
 Calixtus II, 1119-24.
 Honorius II, 1124-30.
 Innocent II, 1143.
 Celestine II, 1143.
 Lucius II, 1144-5.
 *St. Eugenius III, 1153.
 Anastasius IV, 1153-4.
 *Hadrian IV, 1159 (Englishman).
 *Alexander III, 1181.
 Lucius III, 1185.
 Urban III, 1187.
 Gregory VIII, 1187.
 Clement III, 1191.
 Celestine III, 1198.
 *Innocent III, 1216.
 Honorius III, 1227.
 *Gregory IX, 1241.
 Celestine IV, 1241 (17 days).
 Innocent IV, 1243-54.
 Alexander IV, 1261.
 Urban IV, 1264.
 Clement IV, 1268.
 Gregory X, 1271-6.
 Innocent V, 1276 (Frenchman).
 Hadrian V, 1276 (38 days).
 John XXI, 1276-7 (Portuguese).
 Nicholas III, 1277-80.
 Martin IV, 1281-5 (Frenchman).
 Honorius IV, 1287.
 Nicholas IV, 1288-92.
 St. Celestine V, 1294 (resigned voluntarily).
 Boniface VIII, 1303.
 Benedict XI, 1304.
Babylonian Captivity at Avignon 1305-78.
 Frenchmen.
 Clement V, 1305-14.
 John XXII, 1316-34.
 Benedict XII, 1342.
 Clement VI, 1352.
 Innocent VI, 1362.
 St. Urban V, 1370.
 Gregory XI, 1378.
GREAT SCHISM 1378-1417.
At Rome.
 Urban VI, 1389.
 Boniface IX, 1404.
 Innocent VII, 1406.
 Gregory XII, 1409-1417.
 Alexander V, 1409-10.
 John XXIII, 1415.
At Avignon.
 Clement VII, 1394.
 Benedict XIII, 1409-1417.
 *Martin V, 1417-31.
 Eugene IV, 1447.

(Felix V, Antipope 1439-48,
the last Antipope.)
Nicholas V, 1448-55.
Calixtus III, 1458 (Span-
iard).
Pius II, 1464.
Paul II, 1471.
Sixtus IV, 1484.
Innocent VIII, 1492.
Alexander VI, 1503 (Span-
iard).
Pius III, 1503.
Julius II, 1513.
*Leo X, 1521.
Hadrian VI, 1522-3 (Dutch-
man).
Clement VII, 1534.
Paul III, 1549.
Julius III, 1550-5.
Marcellus II (21 days).
Paul IV, 1555-9.
Pius IV, 1559-65.
St. Pius V, 1566-72.
*Gregory XIII, 1585.
Sixtus V, 1590.
Urban VII (13 days).
Gregory XIV (10 months).
Innocent IX, 1591 (2
months).

Clement VIII, 1592-1605.
Leo XI (21 days).
Paul V, 1605-21.
*Gregory XV, 1623.
Urban VIII, 1644.
Innocent X, 1655.
Alexander VII, 1667.
Clement IX, 1669.
Clement X, 1670-6.
Innocent XI, 1689.
Alexander VIII, 1691.
Innocent XII, 1700.
*Clement XI, 1721.
Innocent XIII, 1724.
Benedict XIII, 1730.
Clement XII, 1740.
*Benedict XIV, 1758.
Clement XIII, 1769.
Clement XIV, 1774.
*Pius VI, 1775-99.
*Pius VII, 1800-23.
Leo XII, 1829.
Pius VIII, 1830.
Gregory XVI, 1831-46.
*Pius IX, 1878.
Leo XIII, 1903.
Pius X, 1903—.

ECUMENICAL COUNCILS.

Acknowledged by both Ro- man and Greek Catholic Churches

Nicaea, 325.
Constantinople, 381.
Ephesus, 431.
Chalcedon, 451.
II. Constantinople, 553.
III. Constantinople, 680.
II. Nicaea, 787.

Acknowledged by Roman Catholic Church only.

IV. Constantinople, 869.
Lateran, 1123.
II. Lateran, 1139.
III. Lateran, 1179.
IV. Lateran, 1215.

Lyons, 1245.
II. Lyons, 1274.
Vienne, 1311-12.
Pisa (?), 1409.
Constance, 1414-18.
Florence, 1439.
V. Lateran, 1512-17.
Trent, 1545-63.
Vatican, 1869-70.

OTHER IMPORTANT COUNCILS.

Elvira, 305.
Arles, 314.
Ancyra, 314.
Sardica, 343.
Constantinople, 692.
Basel, 1431.

EMPERORS OF THE ROMAN EMPIRE.

*Augustus, 31 B. C. to 14 A. D.

Tiberias, 14-37.
Caligula, 37-41.
Claudius, 41-54.
*Nero, 54-68.
Galba, 68-9.
Otho, 69.

Flavian Emperors.

*Vespasian, 69-79.
*Titus, 79-81.
*Domitian, 81-96.

Five Good Emperors.

Nerva, 96-8.
*Trajan, 98-117.
*Hadrian, 117-38.
*Antoninus Pius, 138-61.
*Marcus Aurelius, 161-80.

Commodus, 180-92.
Pertinax, 193.
*Septimius Severus, 193-211.
Caracalla, 211-17.
Macrinus, 217-8.
Heliogabalus, 218-22.
*Alexander Severus, 222-35.
Maximinus Thrax, 235-8.

Gordian I } 237-8.
 Gordian II }
 Gordian III, 238-44.
 Philip the Arabian, 244-9.
 *Decius, 249-51.
 Gallus, 251-3.
 (Valusian.)
 Valerian, 253-60.
 Gallienus, 260-8.
 Claudius II, 268-70.
 *Aurelian, 270-5.
 Tacitus, 275-6.
 Probus, 276-82.
 Carus, 282-4.
 *Diocletian, 284-305.
EMPIRE DIVIDED 286-323.
 Maximian Co-Emp., 286-305.
 *Constantius Chlorus, 305-6.
 *Constantine I, the Great, 306-37.
 Maxentius, 306-12.
 Galerius, 305-11.
 *Licinius, 306-23.
 Constantine Sole Ruler 323-37.
Empire Divided Among His Sons.
 Constantine II, 337-40.
 Constans, 337-50.
 *Constantius, 337-61.
EMPIRE REUNITED, 350.
 *Julian, the Apostate, 361-3.
 Jovian, 363-4.
EMPIRE AGAIN DIVIDED, 364-94.
West.
 Valentinian I, 364-75.
 Gratian, 375-83.
 Clemens Maximus, 383-8.
 Valentinian II, 383-392.
 Argobast, 382-4.
East.
 Valens, 364-78.
 *Theodosius, 379-92.
EMPIRE REUNITED, 394.
 Theodosius alone, 394-5.
EMPIRE AGAIN DIVIDED, 395-476.
West.
 Honorius, 395-423.
 Valentinian III, 425-55.
 Rome sacked, 410, by W. Goths and 455 by Vandals.
 Confusion to 476 when Romulus Augustulus was deposed by Odoacer, who rules as patrician.
East.
 Arcadius, 395-408.
 Theodosius II, 408-50.
 Marcian, 450-7.
 Leo I, 457-74.
 Zeno, 474-91.

EMPIRE HENCEFORTH CALLED EAST ROMAN, BYZANTINE OR GREEK EMPIRE.

Anastasius I, 491-518.
 Justin I, 518-27.
 *Justinian I, 527-65.
 Justin II, 565-78.
 Tiberius II, 578-82.
 Maurice—602.
 Phocas—610.
Heraclian Dynasty, 610-717.
 Heraclius I—641.
 Constantine III, 641.
 Heracleonas, 641.
 Constans, 641-68.
 Constantine IV (Pogonatus), 668-85.
 Justinian II—695.
 Leontius—697.
 Tiberius III—705.
 Justinian II, again Emperor, 705-11.
 Philippicus Bardanes—713.
 Anastasius II, 713-16.
 Theodosius III, 716-7.
Syrian (Isaurian) Dynasty, 717-820.
 Leo III (the Isaurian), 717-41.
 Constantine V (Copronymus), 741-75.
 Leo IV, 775-80.
 Constantine VI—797.
 *Empress Irene, 797-802.
 Nicephorus I, 802-11.
 Stauracius, 811.
 Michael I, 811-13.
 Leo V, the Armenian—820.
Amorian Dynasty, 820-67.
 Michael II (Stammerer)—829.
 Theophilus, 829-42.
 Michael III (the Drunkard)—867.
Basilian or Armenian (Macedonian) Dynasty, 867-1057.
 Basil I (the Macedonian), 867-86.
 Leo VI (the Wise), 886-912.
 Constantine VII, Porphyrogenitus—959.
 (Alexander, associate emperor, 912-13.
 Romanus I, together with his three sons, associate emperors, 919-44.)
 Romanus II, 959-63.
 Basil II (Bulgaroctonus)—1025.
 (Nicephorus II and Phocas, associate emperors 963-9.
 John I (Zimisce), associate emperor 969-76.)

Constantine VIII, 1025-8.
 Romanus III (Argyrus), 1028-34.
 Michael IV (the Paphlagonian)—1041.
 Michael V, 1041, 2.
 Constantine IX (Monomachus)—1055.
 Theodora—1056.
 Michael VI (Stratioticus)—1057.
 Isaac I (Comnenus), 1057-9.
 Constantine X (Ducas)—1067.
 Eudocia (in name of her sons, Michael VII, Andronicus and Constantine, and her second husband, Romanus IV), 1067-71.
 Michael VII (see above), 1071-8.
 Nicephorus III (Botaniates), 1078-81.
Comnenian Dynasty, 1081-1185.
 Alexis (Comnenus), 1081-1118.
 John II (Comnenus)—1143.
 Manuel I (Comnenus)—1180.
 Alexis II (Comnenus)—1183.
 Andronicus I (Comnenus)—1185.
Angellian Dynasty, 1185-1204.
 Isaac II (Angelus), 1185-95.

Alexius III (Angelus), 1195-1203.
 Isaac II (Restored), 1203.
 Alexius IV (Restored), 1204.
 Alexius V (Ducas), 1204.
Latin Emperors, 1204-1261.
 Baldwin I, 1204-6.
 Henry of Flanders, 1206-16.
 Peter of Courtenay—1219.
 Yolande, 1219-21.
 Robert, 1221-8.
 John of Brienne, 1229-37.
 Baldwin II—1261.
Nicean Emperors, 1206-60.
 Theodore I (Lascaris), 1206-22.
 John III (Ducas)—1254.
 Theodore II (Ducas)—1258.
 John IV (Ducas)—1260.
Paleologi, 1261-1453.
 Michael VIII (Paleologus), 1261-82.
 Andronicus II (Paleologus)—1328.
 Andronicus III (Paleologus)—1341.
 John V (Paleologus)—1394.
 (John VI, Co-emperor, 1341-54.)
 Manuel II (Paleologus), 1391-1425.
 (John VII, Co-emperor, 1398-1402.)
 John VIII, 1425-48.
 Constantine XI, 1448-53.
 Fall of Constantinople and end of Empire, 1453.

FRANKISH EMPIRE.

Merovingians, 428-752.
 Franks overran Gaul, 400 onward.
 Clodion, 428.
 Merovic, 448.
 Childeric I, 481.
 Clovis, 481-511.
 Kingdom divided among his four sons, Theodoric at Metz, Chlodomer at Orleans, Childebert, at Paris and Clotaire at Soissons.
 Clotaire sole ruler 558-61.
 Divided among his sons into four, later (567) three parts, Austrasia, Neustria, and Burgundy. Frightful anarchy and civil wars till 613 when it was reunited under Clotaire II, 613-28.
 Dagobert, 628-38. Kings growing weaker; three parts ruled by mayors of the palace; 687 Pepin of

Heristal, mayor of Austrasia, overthrew other two mayors (Testry) and ruled over whole. His grandson, Pepin, deposed Childeric III 742-52 and became king.

Carlovingian Dynasty, 752-911.

Pepin, the Short, 752-68.
 Carloman, 768-71.
 Charlemagne, 768-71, alone to 800.

Revival of West Roman Empire by Charlemagne, called German Roman Empire, Holy Roman Empire of the German Nation.

Charlemagne Emperor, 800-14.
 Louis, the Pious, 814-40.
 Empire divided into three parts by treaty of Verdun, 843.

Eastern ruled by Louis, the German, 840-76.

Central portion with imperial title by Lothair, 840-55.

Western portion by Charles the Bald, 840-77.

Middle portion divided between Eastern and Western portions, 870, the imperial title going with the Eastern.

Charles the Fat, 876-87.

Arnulf, 887-99.

Louis, the Child, 899-911.

Conrad I, of Franconia, 911-18.

Saxon House, 918-1024.

Henry I, the Fowler, 918-36.

Otto I, the Great, 936-73.

Holy Roman Empire of the German Nation, established 962.

Otto II, 973-83.

Otto III, 983-1002.

Henry II, the Saint, 1002-24.

House of Franconia, 1024-1125.

Conrad II, 1024-39.

Henry III, 1039-56.

Henry IV, 1056-1106.

Henry V, 1106-25.

Lothair of Saxony, 1125-37.

House of the Hohenstaufen, 1138-1254.

Conrad III, 1138-52.

Frederick I, Barbarossa, 1152-90.

Henry VI, 1190-7.

Philip of Swabia, 1198-1208.

Otto IV, of Brunswick, 1198-1215.

Frederick II, 1212 (1215)-1250.

Conrad IV, 1250-4.

William of Holland, 1247-56.

Disorder, rival claimants, interregnum, 1256-73.

Kings and Emperors from various houses, 1273-1438.

Rudolph I, of Hapsburg, 1273-91.

Adolph of Nassau, 1292-8.

Albert I, of Austria, 1298-1308.

Henry VII, of Luxemburg, 1308-13.

Frederick of Austria, 1314-30.

Louis of Bavaria, 1314-47.

Charles IV, of Luxemburg-Bohemia, 1347-78.

Wenceslas (his son), 1378-1400.

Ruprecht of the Palatinate, 1400-10.

Sigismund (brother of Wenceslas), 1410-37.

House of Hapsburg, or Austria, 1438-.

Albert II, 1438-9.

Frederick III, 1440-93.

Maximilian I, 1493-1519.

Charles V, 1519-56.

Ferdinand I, 1556-64.

Maximilian II, 1564-76.

Rudolph II, 1576-1612.

Matthias, 1612-19.

Ferdinand II, 1619-37.

Ferdinand III, 1637-57.

Leopold I (son of Ferdinand III), 1658-1705.

Joseph I (son of Leopold I), 1705-11.

Charles VI, 1711-40.

Maria Theresa, 1740-80.

Joseph II, 1765 (1780)-90.

Leopold II, 1790-2.

Francis II, 1792-1806.

End of Holy Roman Empire, succeeded by Austrian Empire, of which

Francis II becomes Francis I, 1806-35.

Ferdinand I, 1835-48.

Francis Joseph, 1848-.

FRENCH KINGS.

France under the Romans from time of Caesar to 5th century A. D. Then subdued by the Franks, under Merovingian kings, 496-752; then under Carolingians to division of Empire by Treaty of Verdun, 843; then as separate kingdom under **Carolingians, 843-987.**

Charles the Bald, 840-77.

Louis II (the Stammerer), 877-9.

Louis III, 877-82.

Carloman, 877-84.

Charles II (the Fat), 884-deposed 887.

Eudes, 887-98.

Charles III (the Simple), 887-922.

Robert, 922-3.

Raous, 923-36.
 Louis IV, d'Outre-Mer, 936-54.
 Lothaire, 954-86.
 Louis V, 986-7.
Capetian Line, 987-1328.
 Hugh Capet, 987-96.
 Robert II (the Saint), 996-1031.
 Henry I, 1031-60.
 Philip I, 1060-1108.
 Louis VI (the Fat), 1108-37.
 Louis VII (the Lion), 1137-80.
 Philip II, Augustus, 1180-1223.
 Louis VIII, 1223-6.
 Louis IX (Saint Louis), 1226-70.
 Philip III, 1270-85.
 Philip IV (the Fair), 1285-1314.
 Louis X, 1314-16.
 Philip V (the Long), 1316-22.
 Charles IV (the Fair), 1322-8.
House of Valois, 1328-1498.
 Philip VI, 1328-50.
 John II (the Good), 1350-64.
 Charles V (the Wise), 1364-80.
 Charles VI, 1380-1422.

KINGS OF ITALY.

Italy under the Roman Emperors to 476, after which it was not again united under one government till 1870. Under Odoacer as Patrician till overthrown in 493 by
The Ostrogoths, 493-552.
 Theodoric, 493-526.
 Athalaric, 526-34.
 Theodat, 534-6.
 Vitiges, 536-40.
 Hildebald, 540-1.
 Eraric, 541.
 Totila, 541-52.
 Teias, 552.
Principal Lombard Kings, 568-888.
 Alboin, 568-73.
 Cleph, 573.
 Interregnum.
 Utharis, 584-91.
 Agilulph, 591-636.
 Rotharis, 636-62.
 Pertharit, 662-
 Grimoald, 661-71.
 Pertharit, Again, 671-712.
 Ausprand, 712.

Charles VII (the Victorious), 1422-61.
 Louis XI, 1461-83.
 Charles VIII, 1483-98.
Houses of Orleans and Angoulême, 1498-1589.
 Louis XII, 1498-1515.
 Francis I, 1515-47.
 Henry II, 1547-59.
 Francis II, 1559-60.
 Charles IX, 1560-74.
 Henry III, 1574-89.
House of Bourbon, 1589-1793.
 Henry IV, 1589-1610.
 Louis XIII, 1610-43.
 Louis XIV, 1643-1715.
 Louis XV, 1715-74.
 Louis XVI, 1774-93.

Republic, 1793-1804.
 (Revolution and Directory to 1799; Consulate 1804.)
First Empire under Napoleon, 1804-14.
 Kingdom restored by Congress of Vienna 1814.
 Louis XVIII, 1814-24.
 Charles X, 1824-30.
 Louis Philippe, 1830-48.
Second Republic, 1848-52.
Second Empire under Napoleon III, 1852-70.
Third Republic, 1870 to Present.

Luitprand, 712-44.
 Ratchis, 744-9.
 Astolph, 749-56.
 Didier, Duke of Istria, 756-
The Frankish Carolingians, 774-888.
 Charlemagne, 774-814.
 Louis the Pious, 814-40.
 Lothaire, 840-55.
 Louis II, 855-75.
 Charles the Bald, 875-7.
 Carloman of Bavaria, 877-80.
 Charles the Fat, 880-8.
Kings of the Feudal Period, 888-951.
 Guy, Duke of Spoleto, 888.
 Berenger, Duke of Frioul, 888-91.
 Lambert, son of Guy, 891-6.
 Arnulf, king of Germany, 896-9.
 Louis, king of Provence, 899-921.
 Rudolph, king of Burgundy, 921-6.
 Hugh, count of Arles, 926-47.

Lothair, his son, 947-50.

Berenger II, 950-1.

In 951 Otto I, king of Germany, assumed the title king of Italy, and this title attached to the crown of Germany until the downfall of the Empire. The title was revived again when Victor Emmanuel, king of Sardinia, took the title "King of Italy," March 17, 1861.

KINGS OF NAPLES.

Normans, 1046-1189.

Robert Guiscard arrives in Italy 1046, and becomes duke in 1057.

Roger becomes duke 1085.

William becomes duke 1111.

Roger I becomes count of Sicily 1050.

Roger II becomes count of Sicily 1101.

Roger II becomes duke of Sicily 1127.

Roger II becomes king of the Sicilies 1130.

William I becomes king of the Sicilies 1154.

William II becomes king of the Sicilies 1166.

Germans, 1189-1266.

(Dates indicate time of accession.)

Henry I (VI. in Germany), 1189.

Frederick I (II in Germany), 1197.

Conrad, 1250.

Conradin, 1254.

Manfred, 1258.

French House of Anjou, 1266-1435.

Given by the pope to Charles I, 1266.

Loses Sicily (Sicilian Vespers), 1282.

Charles II, 1285.

Robert, 1309.

John I, 1343.

Charles III, 1382.

Ladislav, 1386.

John II, 1411.

Naples passes under the crown of Aragon, 1435; 1458 independent, 1504 subject to Spain; 1714 passed under Austria; 1738 passed under Spanish line of the "House of Bourbon," but was not connected with the Spanish crown. After Napoleonic wars, Naples passed under control of Austria till 1860.

KINGS OF SICILY, 1282-1409.

(Dates indicate time of accession.)

Peter (III in Aragon), 1282.

James, 1285.

Frederick I, 1296.

Peter II, 1336.

Louis, 1342.

Frederick II, 1355.

Marie, 1377.

Martin I, 1391-1409.

Martin II unites Sicily to Aragon in 1409. By Treaty of Utrecht, 1713, concluding the wars of the Spanish succession, Sicily passed under control of Duke of Savoy, who was compelled, 1718, to exchange it for Sardinia, and henceforth called himself "King of Sardinia." Sicily passed under control of Austria till 1860.

SPANISH PENINSULA.

Spain was under the Romans from 197 B. C. till its invasion by Germans (Vandals, Suevi, Alani), 409 onward; W. Goths conquer most of Spain, 526-711, capital at Toledo. Moors (Mohammedans) overrun all the peninsula except N. W. portion, 711 onward. Christians gradually build up the kingdoms of Leon, Navarre, Castile, Aragon and Por-

tugal, which, by degrees, win back the territory till 1492, when the Mohammedan government was completely overthrown.

Navarre.

Became kingdom 858, remained independent till 1512, when it was overthrown by Ferdinand of Aragon, and the larger part incorporated in Aragon, the northern portion

remaining free under a French count until finally incorporated in France.

Aragon.

Became independent kingdom 1035; Leon united with Castile 1230; Castile and Aragon were united 1479, after the marriage of Ferdinand, king of Aragon, and Isabella, queen of Castile, in 1469; the union was personal till 1516, when they were completely united into the Kingdom of Spain.

Kings of Spain.

Charles I (Emperor Chas. V in Germany), 1516-56.
Philip II, 1556-98.
Philip III, 1598-1621.
Philip IV, 1621-65.
Charles II, 1665-1700.

Bourbon Dynasty.

Philip V, 1700-46.
Ferdinand VI, 1746-59.
Charles III, 1759-88.
Charles IV, 1788-abdicated 1808.
After the Napoleonic wars, Ferdinand VII, 1814-33.
Isabella II, 1833-deposed 1869.
Amadeus I (son of Victor Emanuel), 1870-abdicated 1873.
Republic 1873-5.
Alfonso XII (son of Isabella), 1875-85.
His widow, Christina Regent, 1885-1902.
Alfonso XIII, 1902-

THE HOHENZOLLERN IN PRUSSIA.

Electors of Brandenburg.

Frederick I, 1415-40.
Frederick II (the Iron Duke), 1440-70.
Albert, Achilles, 1470-86.
John, Cicero, 1486-99.
Joachim I, 1499-1535.
Joachim II, 1535-71.
John George, 1571-98.
Joachim Frederick, 1598-1608.
John Sigismund, 1608-19.
George William, 1619-40.
Frederick William, the Great Elector, 1640-88.
Frederick III, William, 1688-1713.
Takes the title "Frederick

PORTUGAL.

The county of Portugal became kingdom in 1139.

Alfonso I, 1112-85.
Sancho I, 1185-1211.
Alfonso II, 1211-23.
Sancho II, 1223-48.
Alphonso III, 1248-79.
Dionysius III, 1279-1325.
Alphonso IV, 1325-57.
Peter I, 1357-67.
Ferdinand, 1367-83.
John I, 1385-1433.
Edward, 1433-38.
Alphonso V, 1438-81.
John II, 1481-95.
Emanuel the Great, 1495-1521.
John III, 1521-57.
Sebastian, 1557-78.
Henry, 1578-80.
Portugal a Spanish province 1581-1640.

House of Braganza, 1640 to Present.

John IV, 1640-56.
Alfonso VI, 1656-67.
Peter II, 1667-1706.
John V, 1706-50.
Joseph, 1750-77.
Maria (and Peter III to 1786), 1777-1816.
Prince John, regent since 1789, became John VI, 1816-26.
Maria, 1826-53.
Peter V, 1853-61.
Louis, 1861-89.
Charles I, 1889-assassinated 1908.

William I, king of Prussia," 1701.
Frederick I, 1713-40.
Frederick II, the Great, 1740-86.
Frederick William II, 1786-97.
Frederick William III, 1797-1840.
Frederick William IV, 1840-61.
William I, the Great, 1861-88.
Became Emperor of the newly formed **Empire**, 1871.
Frederick III, 1888.
William II, 1888 to present.

KINGS OF ENGLAND.

England under Romans A.
D. 44 to 449.

Anglo-Saxon Heptarchy,
with confusion and vari-
ous changes to 827, when
the Heptarchy was united
under Egbert of Wes-
sex.

Anglo-Saxon Kings.

Egbert, 827-36.
Ethelwulf—857.
Ethelbald—857.
Ethelbert, 857-66.
Ethelred—871.
Alfred the Great—901.
Edward—925.
Athelstan—941.
Edmond I—946.
Edred—955.
Edwy—957.
Edgard—975.
Edward II, the Martyr—
978.
Ethelred II—1013.

Danish Princes.

Sweyn, 1013.
Ethelred II, again, 1014-16.
Canute the Great, 1015-35.
Edmund Ironside, 1015-17.
Harold I, 1035-40.
Hardicanute, 1040-2.

Anglo-Saxon Kings.

Edward the Confessor,
1042-66.
Harold, son of Godwin,
1066.

Norman Kings, 1066-1154.

William I, 1066-87.
William Rufus, 1087-1100.
Henry I, 1100-35.
Stephen of Blois, 1135-54.

**House of Anjou, or Planta-
genets, 1154-1399.**

Henry II, 1154-89.

Richard Coeur de Lion,
1189-99.

John (Lackland), 1199-1216.
Henry III, 1216-72.
Edward I, 1272-1307.
Edward II, 1307-27.
Edward III, 1327-77.
Richard II, 1377-99.

**House of Lancaster,
1399-1461.**

Henry IV, 1399-1413.
Henry V, 1413-22.
Henry VI, 1422-61.

House of York, 1461-85.

Edward IV, 1461-83.
Edward V, 1483.
Richard III, 1483-5.

House of Tudor, 1485-1603.

Henry VII, 1485-1509.
Henry VIII, 1509-47.
Edward VI, 1547-53.
Mary, 1553-8.
Elizabeth, 1558-1603.

**House of the Stewarts,
1603-1714.**

James I, 1603-25.
Charles I, 1625-49.
Commonwealth, 1649-60.
Charles II, 1660-85.
James II, 1685-8.
William III and Mary
1688-1702.
(Mary only to 1694.)
Anne, 1702-14.

**House of Hanover, 1714 to
Present.**

George I, 1714-27.
George II, 1727-60.
George III, 1760-1820.
George IV, 1820-30.
William IV, 1830-7.
Victoria, 1837-1900.
Edward VII, 1900-.

KINGS OF SCOTLAND.

Scotland never under the
Roman Empire. Tribal
governments gradually
transformed into petty
kingdoms, which were
slowly united into one by
war and marriage. This
reached some degree of
unity and power by the
year 1000.

Malcolm II, 1005-34.

Duncan.

Macbeth.

Malcolm III, Canmore,
1054-97.

Edgar, 1097-1107.

Alexander I, 1107-24.

David I, 1124-53.

Malcolm IV, 1153-65.

William the Lion, 1165-
1214.

Alexander II, 1214-49.

Alexander III, 1249-89.

Marguerite, 1289-91.

John Balliol, 1291-deposed
1296.

Edward I, of England, ac-
knowledge king of Scot-
land 1296.

William Wallace.

Robert Bruce, 1306-29.

David II, 1329-deposed
1332.

Edward Balliol, 1332-de-
posed 1342.

David II, restored 1342-71.

**House of the Stuarts,
1371-1603.**

Robert II, 1371-96.
Robert III, 1396-1406.
James I, 1406-37.
James II, 1437-60.
James III, 1460-88.
James IV, 1488-1513.
James V, 1513-42.
Mary, 1542-66; represented
by regent to 1560.
James VI, 1566-1603, when
he became king of Eng-
land also, thus uniting
the two crowns and re-
moving capital to Lon-
don. Scotch Parliament
united with the English
1707.

WALES.

Was never subdued by Ro-
mans or Anglo-Saxons.
Divided into several
small states under inde-
pendent princes until
1284, when it was com-

pletely subjected to Eng-
land; in 1301 the heir to
English throne was giv-
en title, "Prince of
Wales," and in 1536 the
country was completely
incorporated in England.

IRELAND.

Was not under the Romans
or Anglo-Saxons. Many
small, independent
princes, constantly at
war with one another un-
til 1155, when it was
granted by Pope to
Henry II, of England,
with title "Lord of Ire-
land." Always rebellious
and never wholly sub-
dued; had its own par-
liament; 1541 Henry VIII
was recognized as "King
of Ireland," and 1801 the
Irish parliament was
united with the English.

THE NETHERLANDS.

Were subjected to the Ro-
man Empire from time
of Julius Caesar onward;
passed into Frankish
Empire, then into Ger-
man Empire, 843 onward;
during feudalism many
semi-independent states
of various forms were
developed; the whole
passed under sway of
dukes of Burgundy 1369
onward, and under House
of Hapsburg by marriage
of Maximilian of Austria
and Mary of Burgundy,
1477; in 1549 they were
attached by Charles V to
crown of Spain; Spanish
cruelty excited revolt,
1568; **seven northern
provinces** unite 1579
(Union of Utrecht), and
1581 declare their inde-
pendence, under leader-
ship of William of Or-
ange (the Silent), as
Stadholder; Maurice,
1584-1625; Frederick
Henry, 1625; after Wil-
liam II, Stadtholdership

abolished. Recognized as
independent republic by
Treaty of Westphalia,
1648; Stadtholdership re-
vived 1672, and William
III made Stadtholder; be-
comes King of England
1688-1702; down to Napo-
leonic wars, sometimes a
stadtholdership and
sometimes pure republic.
Southern provinces had
been saved to Spain in
16th century, were trans-
ferred to Austria 1713,
and by Congress of Vi-
enna, 1815, were united
with the northern prov-
inces into the Kingdom
of the Netherlands, un-
der William I, 1815-40;
William II, 1840-9; Wil-
liam III, 1849-90; Wilhel-
mina, 1890-.

Kingdom of Belgium was
formed of revolted south-
ern provinces, 1830;
Prince Leopold, of Saxe-
Coburg, was elected king
1831-65; Leopold II, 1865.

RUSSIA.

Never under the Romans.
Tribal government till
862, when Ruric, a Swed-
ish prince, laid founda-

tion of the Empire, with
capital at Novgorod, later
Kiev; became Christian
under Vladimir the Great

(988); divided into many principalities under suzerainty of Kiev. Russia under the Mongols, 1241-1480. During this period the principality of Moscow rose, and its prince became the founder of the united Monarchy, 1480.

Ivan III, the Great, 1462-1505.

Ivanovitch, 1505-33.

Ivan IV, 1533-84.

Feodor I, 1584-98.

Boris Godunow, 1598-1605.

Demetrius, 1605-6.

Wasilij Schwiskoi, 1606-10.

Whadislaw, 1610-12.

**House of the Romanoffs,
1613 to Present.**

Michael F. Romanov, 1613-45.

Alexius, 1645-76.

Feodor II, 1676-82.

Interregnum, 1682-9.

Peter I, the Great, 1689-1725.

Catharine I, 1725-7.

Peter II, 1727-30.

Anna, 1730-40.

Ivan VI, 1740-1.

Elizabeth, 1741-42.

Peter III, 1742.

Catharine II, 1742-96.

Paul I, 1796-1801.

Alexander I, 1801-25.

Nicholas I, 1825-55.

Alexander II, 1855-81.

Alexander III, 1881-94.

Nicholas II, 1894-

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